



the Chaplain



Farewell and Greetings
by *Marion J. Creeger*
and *Albin Ray Appelquist*



The Challenge of the Chaplaincy
by *Elvis J. Stahr, jr.*



The Nurture of Faith by the Use of Books
by *Samuel H. Miller*



The Chaplain and His Reading
by *Leroy R. Priest*



Christian Hope
by *Edwin L. Kirtley*

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JUNE 1962

the Chaplain

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ARTICLES

- Gratitude and Anticipation
 HENRY I. LOUTTIT 1
- To Chaplains and Friends of the
 Commission MARION J. CREEGER
 and ALBIN RAY APPELQUIST 2
- The Challenge of the Chaplaincy
 ELVIS J. STAHR, JR. 6
- The Chaplain's Place in the
 Command
 CHARLES E. WILLIAMS, JR. 9
- The Nurture of Faith by the Use of
 Books SAMUEL H. MILLER 12
- The Chaplain and His Reading
 LEROY R. PRIEST 20
- Christian Hope EDWIN L. KIRTLEY 31
- Children's Books for Quiet
 Moments LOLA HAZELWOOD 36
- The Chaplain Was an Alcalde
 WILLIAM ROLSTON CRUTCHER 44

DEPARTMENTS

- Preaching Clinic JAMES T. CLELAND 17
- The Chaplain's Scrapbook 25
- Chaplains' Queries
 GLENN J. WITHERSPOON 41
- Calling All Church Women
 DOROTHY MACLEOD 42
- News Roundup 50
- Books 59

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Gratitude and Anticipation

By Henry I. Louttit



The Rt. Rev. Henry I. Louttit

CERTAINLY we speak the mind of The General Commission when we express regret that Marion Creeger is retiring as our Executive Secretary. Soon after World War II Marion took office to serve the loosely knit group of denominational representatives who wanted to work together in this most important field. Unsure of our objectives, unsure of our functions, we lacked organizational structure to function effectively.

His wealth of organizational and administrative experience, his knowledge, wisdom, leadership, proved invaluable as The Commission reorganized for permanent service for those in the military. Charter, incorporation, by-laws, our present strong and stable financial structure—all evidence his contribution. Our stature and effectiveness with the offices of the Chiefs of Chaplains, our successful efforts to ensure the highest quality of spiritual leadership for Armed Forces and Veterans Administration both bear the imprint of his Christian conviction, his wisdom, and his devotion. We are deeply grateful and give thanks to God for his ministry among us as we bid Marion, "Godspeed."

(Continued on page 5)

To Chaplains and Friends



Dr. Marion J. Creeger

Farewell

By Marion J. Creeger

FAREWELL is never an easy word to say. Under some circumstances, it is a painful word to say; yet, there are circumstances under which the word "farewell" conveys not only regret, but joy. Such are the circumstances under which this farewell note is written; the dominant note is joy.

I would certainly be less than candid, if I did not acknowledge a genuine regret over the termination of a set of happy personal relationships over the past nine years that have been among the most stimulating and rewarding of my whole life up to this point. But the joy of these relationships with literally hundreds of my fellow ministers in widely scattered places of the earth drowns out the regret of parting, and fills me with great and abiding gratitude to all of you.

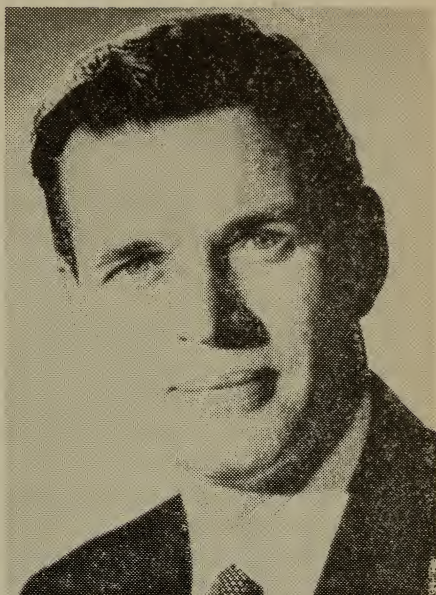
I am deeply grateful to each one of you for the never-failing,

(Continued on page 4)

of the Commission

Greetings

By Albin Ray Appelquist



The Rev. Albin Ray Appelquist

IT is a privilege to join the staff of The General Commission on Chaplains and Armed Forces Personnel. The Commission has earned a good name and a sure place for itself in the important and complex matters that make for effective religious ministries in the Armed Forces and the Veterans Administration.

The greatest encouragement in assuming this new responsibility lies in the fact that The General Commission has the good will of a great many people. It has the active participation of a considerable number of men who speak with competence on behalf of their particular denominations. It has a fine record of initiative and cooperation with other agencies working in related programs.

The Commission has earned the respect and appreciation of chaplains of all faiths. These chaplains within the formal structures of the separate service enjoy a degree of acceptance and have a

(Continued on page 5)

Farewell

(Continued from page 2)

friendly, generous reception you have given me personally. I am also grateful to each one of you for the highly effective and fruitful ministry—often in lonely and difficult places—you have been carrying on for those of us in the civilian community. My admiration and gratitude for the ministries of our chaplains, not only Protestant, but also Catholic and Jewish, have steadily increased over these nine years.

As I come to the close of this nine-year tour of duty, I find that I still see this unique ministry of our American military chaplains very much as I did when I began it. This ministry is really a highly creative enterprise on a new religious frontier in the life of our nation. It is an enterprise that must be conducted at a point where much of the old and the familiar ways in organized religious outreach leave off and the new and the untried begin. In a very real sense, it is an enterprise that has called, and still calls, for a great deal of pioneering.

The results of this pioneering, I am certain, will be highly wholesome and far-reaching for many years to come. To have been associated with this imaginative, constructive, pioneering enterprise, even though it has been only a kind of fringe association, has been a great personal privilege.

Now the time has come when new leadership, both military and civilian, must increasingly take responsibility for giving guidance and support to this enterprise for the next decade or so. The General Commission, and all those with whom it is associated, and all of those whom it will seek to serve in the years immediately ahead, are truly fortunate, and greatly blessed, in the choice of The Reverend A. Ray Appelquist as the man who is to succeed me in this important and responsible position. For him, I earnestly crave the same kind of loyal support and generous cooperation that have been so freely given to me.

And to all of you, far and wide, with whom it has been my privilege to cooperate and serve for almost a decade, I know of no better way in which to express my farewell feelings, than in the words of the Aaronic Benediction:

“The Lord bless you and keep you, The Lord make His Face to shine upon you and be very gracious unto you; The Lord lift up His countenance upon you and give you peace.”

Greetings *(Continued from page 3)*

strategic position of influence which cannot be duplicated by anyone outside the particular framework.

Civilian chaplain agencies bring a different and necessary perspective to these programs. It is in the nature of things that the personnel of chaplaincy administrators come and go, but the continuing concern and trusteeship of the churches must remain. It is vital to the health and effectiveness of these ministries that the churches maintain their share of responsibility for both the chaplains and the personnel to whom they minister. This continuity is vital to a healthy perspective in the chaplaincies and a strong sense of relatedness to the total Christian task in the world.

The strength of The General Commission lies in the fact that it is the voice and servant of its constituent members. These member denominations must be concerned with varied ministries if they are to give an adequate Christian witness in the face of the great needs of our day. The work of the Commission is only one of many urgent efforts of the churches but it deals with a critical age group vital to the faith in the years immediately ahead. This large number of young people cannot be left without adequate pastoral care and Christian witness if they are to be enlisted and retained for the life and work of the church.

Because The Commission has stature and strength, the churches and the chaplains require that it show leadership and provide guidance in the area of its responsibility. There is good reason to be confident that it shall continue to do this with the help and prayers of all its friends.

Gratitude and Anticipation *(Continued from page 1)*

At the same time we rejoice that under the guidance of Almighty God, Ray Appelquist succeeds him. Well fitted by personality, Christian conviction, and experience to serve as Executive Secretary, we face the future with confidence and high hopes. Fresh from service as a chaplain on active duty, as executive of his own church in this ministry, and as an active member of The Commission, Ray has the knowledge, the ability, and the enthusiasm to lead us to still greater service to God, his church, and his people. We promise him our support and our cooperation.

The Challenge of the Chaplaincy

I AM convinced that man's survival in this age of fast-breaking scientific achievement and challenging sociological change will depend in the final analysis on his active faith in God and his willingness to permit the basic concepts of the Judaeo-Christian religion to influence his behavior. The responsibility for proclaiming this truth throughout the Army rests on us all, but we look to our chaplains for the special spiritual guidance and professional competence needed to insure a full measure of success in this mission.

In our present preoccupation with science and technology—important and indispensable though they may be—lurk the dangers of both self-destruction and of intellectual intoxication. Man's ability to tap awesome new sources of power threatens to outstrip his political ability to control its use, and the thrilling new vistas of exploration which study and research have opened cause him sometimes to forget the original source of his power and dominion. Nothing short of widespread will-

ingness to acknowledge and act in accordance with Divine Guidance will avert the cosmic tragedy to which either of these dangers can lead.

The aims and missions of the Armed Forces of the United States have never been more closely allied with those of the Church than they are today. From time immemorial, it has been a major function of religion, regardless of creed, to wage relentless war against the forces of evil, both to keep from going down before them and to fulfill the moral obligation to oppose them for the greater good of humanity. In order to defend the nation against evil forces at work today on the international scene, not only for the sake of survival, but because it would be morally wrong not to oppose them, our Armed Forces have been raised to the strongest peak of readiness in our peacetime history.

The Judaeo-Christian ministry is made to order for this conflict and these times. At the turn of the century, it was popular to question the relevance of faith for modern man.

THIS ARTICLE

is a condensation of an address by the Honorable Elvis J. Stahr, jr., Secretary of the Army, delivered before the Denominational Endorsing Agencies and Command Chaplains' Conference Luncheon at Fort Lesley J. McNair, Washington, D.C., Jan. 26, 1962.

Secretary Stahr has a distinguished background as an educator, lawyer and soldier. He holds a B.A. from the University of Kentucky, 1936, with a record of straight "A" for the four years. From 1936 to 1939 he was a Rhodes Scholar at Oxford, earning three degrees: B.A. in Jurisprudence, Master of Arts, and Bachelor of Civil Law. He is a member of Phi Beta Kappa.

In 1939, he became an associate of the New York law firm of Mudge, Stern, Baldwin, and Todd. After his active military service in World War II, he returned as senior associate with the firm and remained until 1947 when he was appointed Associate Professor of Law at his alma mater. In 1948, he was named Professor of Law and Dean of the College of Law. In that same year he was selected as one of the "Ten Outstanding Young Men of America." He was President of West Virginia University prior to being sworn in as Secretary of the Army, Jan. 24, 1961.

Circumstances have changed that. It is no longer a problem of whether faith makes any sense in the modern world, but whether the world makes any sense without faith.

I consider it of paramount importance that we get back to the fundamentals; that we inculcate in the youth of our nation a wholesome respect for God. We would be unfaithful to our duty as parents, teachers, and ministers if we denied our young people, through neglect, this source of lifelong power and inspiration.

I have always been impressed by the way the clergy and the military forces of this nation have cooperated in interpreting knowledge in consonance with the fundamental teachings of the Protestant, Catholic, or Jewish faiths. The great convictions which you men represent, the doctrines you enunciate, and the ideas you propagate are the great principles which undergird our nation and give meaning to our civilization. If we lose out in the current international struggle—and it is fundamentally a battle for men's minds—it will not be because we are militarily weak but because our basic religious precepts have not been successfully communicated to our soldiers who must face the foe in battle.

Because of that fact, it is encouraging to realize that our chaplains are ministering to larger numbers of our military personnel than ever before. Not only is there a steady growth in chapel attendance,

but the pastoral contacts of chaplains with troops are on the increase, particularly in the areas of moral and spiritual counseling, hospital visitations, and character guidance instruction.

This fact becomes increasingly apparent when we realize—as had been reported to me by our chaplains—that a large number of the youths who come into the Army have not participated in any way in the activities of any church. One chaplain even told me that 36 per cent of the young recruits who came over a period of six months through the replacement training center where he was assigned confided that he was the first clergyman they had ever met! To me, this is not only an astonishing thing to hear, but a convincing indication of the Armed Forces' great need for chaplains and the chaplains' unusually great opportunity for service.

The chaplain and the soldier are in the Army together. They belong to the same unit. They wear the same uniform. They are under the same authority. In training and in battle they share the same hardships and privations, the same woes and misfortunes. When the soldier has trouble at home or in his personal life, the chaplain gives support and counsel. The chaplain also visits him if he misbehaves and lands in the

stockade. When he is sick, the chaplain visits him in the hospital. Wherever the soldier is, there is the chaplain.

Furthermore, the chaplain meets every soldier in his unit at least once a month in Character Guidance. Here, the chaplain, working closely with the unit commander, provides the young soldier with guidance concerning the great themes of human thought and conduct. He challenges him to be a more responsible and mature person, both as soldier and citizen.

Whether you are here as a denominational leader or as one of the senior chaplains of our Army, you can be sure that you bear in this modern era the same responsibilities which have been faithfully discharged by your predecessors since the early days of the American Revolution—to sustain the faith of the man in uniform—to minister to him and his family—to provide him with moral and spiritual leadership.

Since the Continental Congress gave official recognition and standing to it in 1775, the chaplaincy has created a noble and inspiring tradition of service to God and country. I am certain that tradition will sustain each of you in the years ahead as we strive to extend the dominion of moral principle under the protection of our military power.

YOUR PRINCIPLES

When principles dominate your decisions today, tomorrow's decisions are likely to take care of themselves.—Norman G. Shidle in *Society of Automotive Engineers Journal*.

The Chaplain's Place in the Command

I AM happy for the opportunity to speak to the commanders on the subject of the chaplain's place in the command, because I have some definite convictions on the subject. I shall approach the subject from the point of view of "How I, as a Commander, Use the Chaplain."

I really believe many of us in the USAF do not utilize the chaplain's full capabilities. Except for an occasional consultation on personnel problems involving moral factors, disciplinary actions, family difficulties or perhaps an infrequent wedding or funeral we seldom have direct contact with the chaplain in official capacity. Many of us tend toward an attitude of "live and let live" with the chaplain. We appreciate his summer Vacation Bible School program and his worship services in the chapel on Sunday but when it comes to daily operation we forget him.

It is my conviction, however, that the chaplain can be an effective working member of the staff of any organization. I have used this as a

THIS ARTICLE

was given as a talk by Colonel Charles E. Williams, Jr., Commander, 507th Communication and Control Group, Shaw Air Force Base, South Carolina, at a Commanders' Luncheon at Shaw. It was sent in by Chaplain, Major, David K. Sheldon, Base Chaplain at Shaw.

Colonel Williams is a Kansan. He received his commission and wings on 15 November, 1940, then remained on active duty from 1940 until 1947, attaining the grade of Lieutenant Colonel. He returned to civilian life in January, 1947, and entered Alabama Polytechnic Institute (Auburn University), where he graduated in June, 1948, with a B.S. degree in chemical engineering. He returned to active duty on 14 April, 1951. He has served in the Caribbean, South American Theater, Texas, Japan, California, and South Carolina. He is a jet qualified command pilot with over 4300 hours total flying time.

policy in the past, as a commander, and I am using it now in my present organization. What do I mean by this?

First, I require the chaplain to operate in my organization as a primary staff officer. I consult with him, not only on matters of morale and welfare but upon tactical and operation plans and commitments. I do this by requiring him to attend my weekly staff meetings and to participate in staff discussions.

Second, I depend on the chaplain to visit my subordinate units and to submit staff visit reports on his observations and recommendations. In our organization we have a somewhat unique problem in that our people are scattered over a three-state area and we have some seventeen remote sites. The chaplain visits these sites frequently and his reports and observations give me an insight that I do not obtain from my staff or even by personal visits. The young airmen on these sites will discuss many problems, grievances, and difficulties with the chaplain that they will not discuss with their own NCO's or officers. The chaplain can discover potential accidents by learning of tensions and situations of personal stress. These visits are not a substitute for staff supervision but are a useful addition to the supervisory visits of my staff and squadron commanders.

On a recent visit to a site the chaplain found that the nearest shower facilities for airmen on the site were fifteen miles away. This

fact was well known to the squadron and group staff and was accepted by the airmen on the site as one of those things to be tolerated under field conditions. The chaplain, not having the big picture, came in with the question, Why can't we give those troops a shower facility on the site? To a field outfit like ours this was almost heresy; but since it came from the chaplain we took a look at it. As a result, we found a portable shower trailer in the salvage yard and we hope to have the shower problem solved shortly. You may say, Well, you or your staff should have taken care of that before, and this is true—but the fact remains, the chaplain recognized it as a problem and had the good sense to ask why it should exist.

I'm not implying my staff people or squadron commanders aren't as smart as the chaplain. What I'm trying to get at is the staff and I are generally concerned with getting the operational job done and occasionally miss some of the personal problems. The chaplain is trained to recognize personal problems, and to solve them if possible.

Third, I require the chaplain to open each of our weekly staff meetings with a short prayer appropriate for the occasion. I do this for four basic reasons:

(1) Because I want my commanders and staff to know that I feel that the chaplain's position is important and that he is part of the organization.

(2) Because I believe that regard-

less of our particular religious affiliation, we will all benefit by seeking divine wisdom in our daily deliberations.

(3) Because we need to be reminded frequently that our nation was founded on a principle of religious faith and that our constitution guarantees us freedom to worship as we choose. The chaplain is the military symbol of that freedom guaranteed by the constitution, which document you and I, as military men, are sworn to uphold and defend.

(4) Because I believe that our military men should grow in their understanding and faith. Religious faith is the factor in a free society that communism fears most.

In summary, then let me say this: My own operating concept is that the chaplain is as important to a

smoothly operating unit as the operations officer or any other staff member. He should be utilized as an operating staff member. He should know the organizational mission, its commitments and problems. He should participate in staff discussion and planning where possible. This will normally require clearances for access to classified material.

To emphasize the fundamental faith in Almighty God on which our nation was founded, I strongly believe all official gatherings such as staff meetings should be prefaced by prayer given by the chaplain. Our U.S. Congress does this. If God was Almighty when our nation was founded, he must still be so today. We would all do well to use his guidance in our daily operations. In this department the chaplain is the number one man.

ENDORISING AGENCIES HONORED

CARDINAL Francis Spellman, Rabbi Aryeh Lev, and Dr. Marion J. Creeger, representing endorsing agencies for the three major faiths were honored by the Chaplain Alexander D. Goode Lodge of B'nai Brith at the annual Four Chaplains Award dinner given at the Hotel Plaza, New York, on March 24. This year is the centennial of the recognition of endorsing agencies for chaplains by the United States Government and the award was made to the Catholic, Jewish and Protestant agencies in recognition of their outstanding service to chaplains.

The citations testify to the immortal contribution to the spirit of brotherhood made by chaplains who serve in our armed forces through endorsement by the three agencies, which were honored because they have provided and will continue to provide chaplains who preach the Brotherhood of Man.

The Nurture of Faith by the Use of Books

THERE is a curious story about Petrarch used by the *Reporter* in an advertising letter, and whether it be true or false I cannot say. The Bishop of Cavaillon thought that he read too much and so he locked him out of the book room. For Petrarch the first day away from his books seemed longer than a year. On the second day, he suffered a headache from morning till night, and on the third he began to show signs of fever—whereupon the Bishop restored the key and Petrarch recovered his health.

Whether the clergy of our day would show the same symptoms of book-hunger were they deprived of books for three whole days or not, I cannot say. I am willing, however, to guess that generally the danger facing us is not a surfeit of reading as much as it is a fever of activity so compelling that we would not notice that we were locked from the book room at all—at least not for a long, long time. Our real danger to-

day is not a bookish ministry; it is an illiterate one.

Yet I do know that a profound hunger exists—here and there. I know several men who, forced to make a choice, have chosen books instead of cars, not an easy choice when one faces calling in a scattered community. Certainly the spate of books now flowing from the world's presses, good books old and new, is both refreshing and overwhelming. One is astonished at the extraordinary number of the great classics in all fields now being published in paperbacks by a large number of publishers. It seems impossible in the light of such a phenomenon that we could slip back very easily into a dark night of illiteracy. Yet it did happen to Greece and Rome after they had accomplished a most remarkable literacy in which all their classes shared; a dark night of ignorance came down on the world and deepened until the common man no longer knew his letters and

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identified everything by symbol—the three spheres of the Rothschilds became the sign of the money-lenders, and so on. It would be a strange nemesis if a combination of universal education and commercial presses were to pour fantastic numbers of books, magazines, and overweight papers, into the laps of people who no longer wanted to take time to read—but wanted everything in pictures, or if they read anything at all, wanted it in capsule form, predigested and easily swallowed.

Well, that is a dismal future, and I believe our most effective weapon against it is the kind of joy which Petrarch himself knew with books. If that can be kept alive—and who can imagine it can be obliterated even by the mass-homogenization of our culture?—then the future is not lost, and the present has doors into greatness beyond itself.

One can scarcely speak of books which nurture our faith without falling into confession and testimony. The sheer fun of the search, and the bright wonder which breaks like dawn in the mind, when a book's pages open suddenly into a new world of truth or beauty unseen before, and when the whole soul of man sings with delight—these moments are unforgettable. In a barber shop on the coast of Maine, where I sat waiting for a shave with several days of scrabbly beard from a sailing trip, I picked up Tolstoi's *Death of Ivan Ilyitch*—that moment is anchored as deeply as life and death itself. Or again, to paraphrase

Kant, when I was awakened from my very undogmatic slumber by Karl Barth's *Commentary on the Romans*, the thunder of that hammering prose, and the tenacity of speaking only and always of God's godliness—that I shall not forget. Or the winter when I read Dante in the Temple Classics, little books with Italian on one page and English on the other, in the subway back and forth from Cambridge, a right good place for reading the *Inferno* and the *Purgatorio*, and not unlikely for even the *Paradiso*, if in no other way at least by contrast. There in the roaring where speech was impossible, the vast vision of order was spelled out by which Christian faith attested its grasp on the meaning of life. That we have lost it in the mad scramble of our sectarianism and the fury of industrial production leaves us the poorer though we think we are richer. But that vision, no longer tenable, I shall not forget, for without something like it, something larger and profounder, we shall not have peace nor a world sensible enough to seek it seriously.

These memories, and others, were not flashes flickering like summer lightning in the sky at evening, but once seen they changed the course and purpose of my path and strengthened my steps toward a larger vision. They nurtured my faith, strengthened the foundations, and immeasurably increased the quality as well as the dimensions of my world. So I am greatly in debt to books.

IT is obvious, I hope, that by books nurturing faith I do not mean those which extract all the saccharine juices of life and serve them up as the elixir of eternity. I do not mean the books which side-step the tragic, repress the ugly, exclude the contradictions of our mortal lot or the shame of human embarrassment. I do not mean the books which offer us solutions without going through the anguish of asking the questions; I do not mean books which save us without the cross and try to glorify us with the promise of greater prosperity than that which has already ruined us, or with at least a vice-presidency at a high salary. I do not mean that whole sickening mess of sweetened piety commonly denominated as devotional literature which nauseated Teresa of Avila and continues to make the gospel look and taste like soggy confections of a child's candy store. I am not thinking of books of sermon fodder or illustrations or the easy lessons in prayer, or how to find God or your money back. I am thinking of books which dig into hard ground, turn the soil over, break open the mind and cut deep into the living quick, that flash like lightning in the dark skies of our mortal pilgrimage, letting us know for a moment where we are, that tear open the immemorial scandal of our humanity and lift our eyes to heights incredibly beyond us but so firmly part of our hope that we can wish nothing less than to turn in their direction and ascend, though

we may not reach, their summits.

I am thinking of books which keep alive the frontier in a man, the edge where darkness begins, where dullness settles down like a fog to cover the bright burgeoning of our freedom, and a man must shape his days with fear and trembling.

I am thinking of books that fall like rain on the inner life of men anxious to grow, trying to keep in touch with the thrust of creation, moving through the crust of hardened habit, to keep in touch with the elusive quality of reality, which forever slips between our fingers, evaporates from our ideas, and leaves us going through motions which have no meaning, enduring existence without a buoyant sense of its power and glory.

I am thinking of books as revelation—revealing what is waiting, what was lost, what is possible, what has always been. I am thinking of books as redemptive—redeeming us from the indifferent trance of life, the routine of exhausting repetitions, and the mad dervish dance of actions which have no substance in the spirit. I am thinking of books which break the heart into rejoicing because they pick up old experiences and uncover the treasure, the hidden gold, the living grace of God, within their plain earthy, sometimes outlandish, appearance. I am thinking of books that constitute what Robert Frost in his poem about the crow shaking the snow down from a pine branch said had given his heart a change of mood—a *change of mood*—shatter-

ing the deadlock, opening the sluice gates of the imagination, breaking the log jam by putting one's foot on a single insight; such books bring the stars back into heaven, loosen the shackles of torpid habit, widen and deepen the common day, putting color into a world gone gray.

THERE are three things a book may do, among many others, to nurture faith. The first is to "name" experience. What happens out there in the world is only half of reality. Its counterpart is what man does with it, how he interprets it, how he shapes it to his use, how he fulfills its possibilities. Things are incomplete until he names them; life is blind until he puts it into words. If in Christian thought, the "word was made flesh," it is equally true that solid events have an inner compulsion to become words, to be identified, and named.

Life is forever in need of interpretation. Its mysteries need to be articulated, to be put into poetry, drama, theology—and only then do we begin to see what they are. When anything happens, it is only the beginning of what it is; someone must take the raw material, shape it imaginatively with insight, develop its potential significance, reveal its intention—then in the fullness of time we know what really happened, rather than a reporter's account of what he saw at the moment.

This is what Augustine did for the fourth century, Nietzsche and Dostoevski for the nineteenth, and

Faulkner and Camus for the twentieth. They took the whole bloc of perplexing human experience with its thousand and one conflicting strands and made sense of it. They embodied in a scheme of words, in a literary vision, the meaning of being human under the conditions of their times. There simply is no other basis for faith than this. The avoidance of it by seeking some kind of faith that does not have to stand on this earth now, in this present world, but hangs from some kind of sky hook, is sheer deceit, a superstitious, sentimental appeal to magic.

The second thing books may do to nurture our faith is to resurrect certain levels or dimensions of our consciousness from their dormant condition. It is to this that Gilbert Murray, the English classicist, refers when he says in *The Classical Tradition in Poetry*:

. . . in plays like "Hamlet" or the Agamemnon" or the "Electra" we have certainly fine and flexible character-study, a varied and well-wrought story, a full command of the technical instruments of the poet and the dramatist; but we have also, I suspect, a strange unanalyzed vibration below the surface, an undercurrent of desires and fears and passions, long slumbering yet eternally familiar, which have for thousands of years lain near the root of our most intimate emotions and been wrought into the fabric of our most magical dreams. How far into past ages this stream may reach back, I dare not even surmise; but it seems

as if the power of stirring it or moving it were one of the last secrets of genius (pp. 239-40).

One of the most elusive tasks of the human venture is to understand ourselves. To see ourselves in Hamlet or in Faust recovers much which is repressed and often neglected. The present shift in human sensibilities, the changing shape of modern emotions and mores, the disturbing emergence of moral dirt and outright disappearance of grace from the fiction of our country are indeed a problem to be pondered. To have faith is to know ourselves honestly or our faith is scarcely more than a coverup for that which we refuse to see.

It is here that people like Eliot in *The Wasteland*, Camus in *The Fall*, and Beckett in *Waiting for Godot*, have all revealed the precarious ground on which we stand and the critical need for a new vision of faith. Nor is it differently with the philosophers—Berdyayev, Jaspers, Marcel—all have sounded the warning, and with care and precision marked the dangerous fractions in man's own being.

Finally, it is in the province of books to encourage our reflective activity. What I mean by this, I suppose, can best be put by saying that I expect a book to be bigger, deeper, higher, greater than I am. Unless it has a depth which baffles me, unless it embraces what I have left outside, unless it impudently dares to reach for heights I have

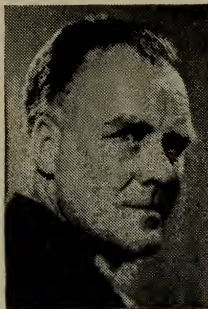
not attained, it is of no use to me or my faith. It ought to startle me, frighten me, shock me, humiliate me, lure me, and unsettle me. It should make me work intellectually, imaginatively, existentially, in order to make room in my own experience for it. It should tease me out of my habit, push me beyond the safe periphery, force me to rethink my opinions, and bring me face to face with things I never thought before. It should induce currents of aliveness in areas quite dead or dormant or dull. A book really should provide a resurrection from death into life, if it is really worth its salt.

I remember well how sentence by sentence Martin Buber's *I and Thou* did that for me once. The same thing happened, oh, so differently, with the long meandering prose of Charles Peguy. Soren Kierkegaard did it many times—when I had to dredge up my own hidden embarrassments as I read *The Concept of Dread*, or sorted out my diverse levels of life in *Either/Or*. How many times have I wandered back and forth across the much-tilled parables or the pages of Job or the dramas of Aeschylus or the profound agonies of the Karamazovs, finding myself coming to birth, rising into life painfully and joyfully.

To be sure, no two of us will ever find the same "via gloriæ" through books. Each man will name his own; and testify to the mystery of such providences as have opened his life into pastures of the eternal. Let each

(Continued on page 29)

PREACHING CLINIC



By **JAMES T. CLELAND**

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The Title

BISHOP PIKE has recently written a book on preaching using, as consistent analogy, the idea of merchandising. (*A New Look in Preaching*. Scribner's. 1961. \$2.50.) After an interesting "market survey," he discusses such homiletical matters as "the product and its packaging"; "the salesman" and "the store." It must be difficult for Pike to be dull. Two sentences on page 70 are somewhat responsible for this article: "I believe in heralded topics, first; because it does increase the attendance, and second, because it's a test of the preacher: if he cannot find a way to put in one line a question that someone will want to come and hear the answer to, then

it's probably not a good sermon anyway."

This comment gave me pause. Because I do not like titles. They are hard for me to invent, and I grudge the time spent thinking them up. They over-advertise the place of the sermon in a service of worship. They have been horribly abused. My students bring me examples of what-not-to-do in this respect: "Dead Hogs—No Hot Water!"—that came from Danville, Virginia; "Seven Ducks in a Muddy Stream"—that was about Naaman and the Jordan; "The Asbestos Boys"—they were in the fiery furnace.

However, live and learn. So let me re-examine with you this matter of the title. There is, especially in a cathedral or a downtown city church, in a military or university chapel, a legitimate desire to attract the casual listener. Probably, as Pike suggests, an arresting question is as good a way to do this as any—making sure first that the minister has some idea of the answer. The two ministers who have occupied the pulpit of the Riverside Church in New York have regularly used questions as titles.

In a day when teaching-sermons are needed, a simple phrase which explains what one seeks to do gives

the listener a memorable clue to the message. Some of us have been reading Tillich's sermons in the required course on Preaching, and here are a few of his content-titles for *The New Being*: (This volume and a previous one, *The Shaking of the Foundations*, are now in paperback.) "The Power of Love"; "Holy Waste"; "What Is Truth?"; "Has the Messiah Come?"; "The Meaning of Joy"; "Love Is Stronger than Death." Moreover, if one is tackling a series of sermons, at a particular season of the Church Year or in a week of special mission, then a related succession of titles may both win attention and denominate what the preacher hopes to expound. Here is a series for Holy Week in which repetition helps to make memorable what the minister is trying to do:

Palm Sunday:	The Day of Triumph and Tears
Monday:	The Day of Challenge
Tuesday:	The Day of Disputes
Wednesday:	The Day of Silence
Thursday:	The Day of Betrayal
Friday:	The Day of Death
Saturday:	The Day of Despair
Easter Sunday:	The Day of Resurrection

These are simple, descriptive and honest designations. Yet I cannot find an over-all caption for them. "The Days of Holy Week" is not accurate, since Easter Sunday is not part of Holy Week. "The Last Days of Our Lord's Life" raises the problem of the post-Resurrection appear-

ances. You see why I commented that titles are hard for me to invent.

Similarly, a teaching series for a revival campaign—that is, to revive those who have been once "vived"—might be:

Names for the Christian

1. The Christian as Learner.
2. The Christian as Slave.
3. The Christian as Friend.
4. The Christian as Freeman.
5. The Christian as Apostle.

One takes the "diamond" labeled "Christian," holds it up to the light of God's Word, and allows the various "facets" ("learner," "slave," and so on) to reflect successive aspects of the truth in Christ.

The Duke University Service of Worship demands titles from the preachers, except on Communion Sunday. Now and again, I rebel and submit none; but usually I cooperate with the inevitable. Sometimes a title springs right out of the material: "The Seven Deadly Virtues"; "Camels and a Star"; "Getting Ready for Christmas"; "Jonah: A Very Minor Prophet." But, more normally, when they have to be struggled for and pondered over, there are two sets of criteria which I try to keep in mind; one negative, one positive.

1. *Do not be sensational.* There are some horrible examples in the second paragraph. Let us remember that there is a dignity to the Word of God.

2. *Do not be too promising.* A title

like "The Answer to the World's Problem" leads one to suspect that the content will be pious, general and vague. "The Christian Hope" is a more honest designation than "The Certainty of Immortality."

3. *Do not be trite.* "The Door" is a wooden sort of title. "When Is Gossip Evil?" will bring some folk to church who would pass by on the other side to avoid a sermon called: "The Evil of Gossip."

So much for the negative. What positive advice is there for the maker of titles?

1. *Be brief.* If the sermon is advertised on a bulletin board, then it should be short enough to be caught in a glance of the eye. Dr. Fosdick could write short, arresting designations: "Taking Jesus Seriously"; "After Christmas, What Then?" Peter Marshall thought up: "Sin in the Present Tense."

2. *Be contemporary-situation conscious.* Here we are thinking of the sermon to interest the casual person, who comes to church now and again, rather than the faithful. Focus on the environment in which the congregation finds itself: "The Officer

Who Built a Church"; "A Christian and His Government"; "The Parable of the Convoy"; "The Soldier's Oath" (for the Lord's Supper); "Why We Need YOU in Chapel."

3. *Be interesting.* How can we be? The use of alliteration is one way: "Rubbish in Religion"; "The Good in Gossip." Dr. Sockman has made exciting use of paradox: "Christ's Peaceful Sword"; "The Temptation To Be Good." There is an arresting element to the unexpected twist in a statement: "The Wickedness of Religion"; "The Unattractiveness of Jesus"; "Orthodox Sinners."

Yet, having said all this, I come back to the experienced truth of the great men of God in the ministry: that, if we feed our flock every Lord's Day with the expounded and applied Word of God, then the hearers will not worry much about the labels. They will be grateful for the food, and keep returning to be satisfied, again and again. Advertising will be properly subordinated to worship. Maybe that last sentence is the norm to be kept in mind when we are writing titles for any of our sermons.

PREACH, PRACTICE OR PHILOSOPHIZE?

In our parish two boys were discussing the merits of their relatives. One said importantly, "My dad is a doctor. He practices medicine."

"That's not so much," the other said. "I have an uncle who's a minister and a PhD. That means he's a doctor of philosophy."

"What does he practice?" the first boy asked, "Philosophy?"

"Naw, he doesn't practice anything. He just preaches."

—Agatha D. Brungardt in *Catholic Digest*

The Chaplain and His Reading

AS long as I can remember, I have had a compelling desire to know. Finishing high school at fifteen, I cried because I could not afford to go to college. I worked at night, taking a correspondence course in engineering in the day time. Later, I completed a course in commercial art. Employed for two years in a bank, I went to night school and spent odd hours in the libraries. But, what amazes me is that, after all the years as student, banker, pastor, teacher, college president and chaplain with the staggering volume of materials encountered, I know so little. I find it incredible, as I look back, that someone assumed that I knew enough at age thirty-five to be the president of a four-year liberal arts college.

So, after thirty years in the ministry, I can lay no claims to scholarship, though I have read widely. I am not very methodical, and not as diligent as many, but this I do know, that any success I may have achieved and much of the satisfaction I have known under the blessings of Almighty God, have been from the

heritage of ideas and wisdom passed down to me and the light thrown upon my path by my contemporaries. I am debtor to them all.

When I entered military service, I placed in storage some fifteen hundred volumes accumulated during fifteen years in the pastorate and college work. Over six hundred volumes had been contributed by a retired clergyman, who "wanted his books put to work." After the war I became a career chaplain and looked to the time when I could again have my books about me. But, alas, my first assignment was to a ship as transport chaplain. Desparingly, I picked out less than a hundred volumes for my own use, then called in some young ministers, with the invitation, "help yourself." Thus, my books were "put to work" again.

I should have known that as a man matures mentally, he naturally outgrows his library, except for a few chosen books and standard commentaries and that he should occasionally clear the musty, overcrowded shelves to "let some fresh air in." The real "tools" he keeps

at hand; the others set aside for browsing when the yen to ramify drives him from the "work bench."

As a rule, the more knowledge one possesses, the greater his usefulness. Such knowledge comes in many ways, but the most important of these are reading and study. If a man is a never, never reader and has pride in his ignorance, he is likely to imagine himself "a man of the people." "I like people. I live with people. Books are dull. My sermons and lectures come up from the people and not down from the bookshelves," he idly boasts. If an egocentric clown, with a "know-it-all" attitude, he reasons something like this: "Why should I listen to others when they should be listening to me? Should I seek further guidance when I have all of the answers?" So, we abandon them both to their folly and pray for the people who must be "fed" from the vacuum.

A CHAPLAIN'S reading is determined by many things: his study habits, background of training, love of books, literary taste, the availability of sources, his assignment, time utilization, mental alertness, and the humility to recognize his ignorance. Naturally, if he has formed no regular habits of study and his reading is spotty, his thinking is spotty. Thinking is shallow and shabby when sources are the same. His life is one of bondage to speaking, or one of the joys of speaking of "the unsearchable

riches." People are helped by the overwhelming power of great thought. They are refreshed by finding old truths dressed in new garments. Their lethargy is often expelled by "singing unto the Lord a new song." Is there any wonder that God would choose Paul, Gamaliel's prize student, who could match wits with the Grecian philosophers, to write over half of the New Testament!

Plato once said: "An intelligent man will prize those studies which result in his soul getting soberness, righteousness and wisdom and will less value the others." Actually, as chaplains, we are caught in the rather unique position, which requires us to value and daily reckon with our military, scientific and technical environment, while at the same time, giving ourselves and our thoughts to belles-lettres; the world of books and literature, epigrams and anecdotes, philosophy and psychology, which we seek wisely to interpret in the light of the Bible and life situations existing among men in uniform. We cannot, and we dare not, sit back smugly as spectators and look at life, apart from its busy currents and happenings. We are in the midst of life where it is being lived at its hardest, and we can only interpret it in the light of realism.

Without proper food the body languishes, so failure to satisfy elementary mental needs leads to progressive deterioration. To extend the metaphor in its literary setting, con-

sider a well-balanced menu for intellectual growth:

The Appetizer: those literary hors d'oeuvres which sharpen the mental processes and draw one toward a larger table filled with good things to know, assimilate and use.

The Main Course: the strong meat of some great new truth or idea which settles the mind with solid logic and the power of reason, which whips scattered opinions into satisfying convictions.

The Side Dishes: of some chosen hobby or mental excursion; relishes for flavor and well-chosen condiments which convert the ordinary into something special and exciting.

The Dessert: which sets the mind at rest and holds the lasting flavor of truth until all thoughts and meditations are purified.

The Beverages: of distilled wisdom which make all knowledge a source of refreshment and delight.

Chaplains, doubtless, will not be remembered as a generation of bookworms, but more as a group of practical men of action. Else, they would hardly have chosen the military life. Despite this fact, they still must spend a great deal of time pouring over written communications, both secular and religious. With this dual mental commitment, however, certain areas of civilian interest gradually diminish. Church budgets, conference support, missionary projects, denominational programs, study books, publications give way to military and chaplain-centered reading. The interest in cur-

rent affairs continues, but the focus shifts from civic projects and politics to preparedness and the ever-expanding Frontier of Space. As a missionary will center his attention on the people he serves and their problems, and the professor his school or seminary, the chaplain adapts his education to his calling and daily tasks as a military chaplain. He, therefore, becomes less sure of himself in quoting latest denominational policy, project or statistic, but he must not permit the tie which binds him to his own church and people to be weakened. When this happens his very status as a chaplain is in question.

A CHAPLAIN'S library must of necessity be small and selective. His way of life alters his reading habits. More than the average civilian clergyman, a chaplain faces occupational hazards which can easily lead to mental stagnation and sterility. He is tied to an eight-hour duty day in addition to his Sunday schedule. There is little time, except for required reading. He lives an itinerant existence. In the frequent moves he is directed to make, many times to overseas areas where weight allowance of household and professional equipment is sharply curtailed, the movement of large libraries is forbidden. As a result the chaplain buys fewer books, reads fewer books and transfers his reading interests to readily accessible publications, religious and secular. What he lacks in reading materials,

he hopes to make up by travel and real life experience with people.

Once, however, he is fairly well settled, the "no longer restless" chaplain longs for the "feel" of books about him. He adds to his depleted bookshelves, joins book clubs, roams the bookstalls and finds his way to the library. This incurable urge is with a man forever, whatever his profession or circumstances, once the love of books, literature and recorded ideas have opened the doors of his mind. He becomes a contemporary of all men and ages: the literary giants, the great warriors, the tireless travelers. He acquaints himself with the revealing records of countless civilizations, and passing parade of peoples populating his planet.

Chaplains are not excluded from the accumulated wisdom of the ages, the great spiritual experiences and insights of the saints, but they must, like all bibliophiles and seekers after truth, be willing to pay the price for spiritual knowledge and understanding. The minute they stop or neglect their study habits, they have reached the apogee of their usefulness. They are constantly giving out, through the medium of oral and written words, "four times more than the average working novelist." With such constant mental export, they must keep up the imports. Otherwise, the debit and imbalance leave them empty, hackneyed, repetitious and tiresome even to themselves. The enveloping curse of barrenness renders them mentally im-

potent. Varying the simile, they slip down into that mental rut which becomes a grave. They can be smart and clever in their own esteem and small, bigoted and judicious in the eyes of others. As preachers, lecturers and counselors, they must practice constant self-culture and spiritual replenishment or those who come to them hungry shall go away unfed.

A chaplain must be guarded in what he says more than his civilian counterpart, lest he enunciate before people representing many denominations a strongly sectarian view. He must respect the objective religious position assumed by the military. It is simply to say, that, while all may respect his denominational position and views, they expect him in fairness and wisdom to respect their own.

CHAPLAINS are in a strategic position to become counteragents against false ideologies, ignorance, prejudice and literary garbage produced by the utterly sensate mind. Only professional competence and spiritual insight shall qualify them to serve in a position of such cruciality. By selective reading, chaplains also can lead the way in the spiritual explorations of the Space Age. They should be able to press the light of divine truth farther into the inexhaustible immensities of the universe than any other collective group of clergymen. They are also challenged to keep alive for the less knowing, the frightful image

of a world under the yoke of godless communism.

If chaplains, then, aspire to be something more than exhorters, sentimentalists, or amateur psychologists, leading people into an idolatry of emotional experience, or mental confusion, while they remain religious and spiritual illiterates, they must make a serious effort to find time for reading and study. Christ's eager disciple once implored the Master, saying, "Lord, teach us to pray"—not how to pray—just to pray, to know the experience of prayer. Someone proudly boasts, "My father taught me to work"—not the methods of working, but the joy of working. In the same manner, we appeal to the great masters of literary excellence, "Teach us to read"—not the techniques of reading but the joy of sharing those ideas which have molded and challenged men's thinking through the centuries.

This must be emphasized strongly as "the conclusion of the whole matter," wherever our mental meanderings may lead us, we must permit nothing to unseat us from our position as men of religion and teachers of moral philosophy and Christian ethics. Whatever our reading habits, whether we are a slow or rapid reader, spotty or thorough, we must be willing to exchange any preconceptions, disproved; any long-bought traditions, disclaimed; any oft-repeated errors, disowned, for the truth any time, anywhere. We need never be afraid of truth which

is in harmony with Christ's teachings.

Let me speak personally again. I have approached the Bible as no other book, because it provides the inner light which shines through the maze and fogginess of earthly knowledge. It sorts out all earthly wisdom. It is not a book of science, but what it says about science is true; it is not primarily a book of history, but its records are reliable. Certainly not a treatise on geology, it speaks authoritatively of the earth's formations and treasures. Without being a book on astronomy, it speaks of the planets and their circuitous course. It is filled with sound psychology, and contains the true philosophy, but it is first and foremost a book of religion, which reveals God to men in Jesus Christ, the one God-Man.

When most books pass little missed from the bookshelves and men's best thoughts are considered passé, there remaineth the Book of the Ages. It should be constantly at our side; for reference, for study, for the moment of meditation in the midst of the busy day and as a guide in counseling the wayfaring man in uniform.

GREAT IS THE COMPANY

Reading affords the opportunity to everyone—the poor, the rich, the humble, the great—to spend as many hours as he wishes in the company of the noblest men and women that the world has ever known.—D. O. McKay, *Secrets of a Happy Life*.

THE CHAPLAIN'S SCRAPBOOK

STORIES

There Was a Reason

The old family retainer was showing visitors around the castle which had been thrown open to the public. Coming to the banqueting hall, he said, "In this very hall, two hundred years ago, the young Countess was foully murdered."

All the visitors were impressed but one, who said, "I thought you told us last week that it happened in the ante-room?"

"I know that," snapped the guide, "but we can't go in there now—it's being redecorated." — *Watchman-Examiner*.

Too Much

A group of ladies were discussing a new neighbor who had just left their luncheon group. "Well," said one, "she seems very sweet, but—yakity, yakity, yak—I thought she'd never stop."

"Do you suppose everything she said was true?" asked another.

"Well, I should say not," snorted a third. "There just *isn't* that much truth!"—E. E. Kenyon, *American Weekly*.

They Never Did

Overheard at the counter of a hamburger restaurant in the Village,

dirty white raincoat and sneakers to dirty white raincoat and sandals: "Of course, he loathes the Army. He totally abominates it. Why? Why, goodness, he's a boy that has never been yelled in his whole life at!"—*New Yorker*.

Forgive Me

A minister's wife told of her experience in the hospital, having a baby. The nurse had mistaken her husband, who was wearing clerical garb, for a priest as he paced up and down the hall waiting to enter her room. Later, when the nurse returned, she asked excitedly, "Oh, is this your husband? Forgive me. I called him 'Father.'"—Margaret Ratcliffe in *Church Management*.

ILLUSTRATIONS

How about Security?

Preaching a charity sermon Dean Swift once said: "I shall be brief. My text: 'He that giveth unto the poor lendeth unto the Lord.' Brethren, you have heard the term of the loan. If you are satisfied with the security, put down your cash."

They took up a record collection that day.—Submitted by R. Groves.

You Take Responsibility

We recall the heroic role which

Chief Engineer John Richart played some months ago when his tanker broke apart at sea. As the senior surviving officer, he stayed aboard the broken vessel and represented his company's interests. One brave man against the angry sea! Afterwards, he explained his role quite simply: "When you take a job, you take certain responsibilities; if you can't take a responsibility, you shouldn't take the job."—W. F. Keutcher, *Kansas Baptist*.

The Materialist's Twenty-third Psalm

Science is my shepherd. I shall not want.

He maketh me to lie down on foam rubber mattresses.

He leadeth me beside the four-lane highways.

He rejuvenateth my thyroid glands.

He leadeth me in the paths of psychoanalysis for peace of mind's sake.

Yea, though I walk through the valley of the shadow of the iron curtain,

I shall fear no communists, for thou art with me.

Thy radar screen and thy hydrogen bomb, they comfort me.

Thou preparest a banquet before me in the presence of the world's billion hungry people.

Thou anointest my head with home permanents;

My alcoholic glass foameth over.

Surely prosperity and pleasure

shall follow me all the days of my life,
And I shall dwell in Shangri-La forever."—From *The Disciple Chaplain*.

SERMON OUTLINES

Turn on the Power

Text: Acts 1:8

Introduction: The word "power" is from the Greek word *dunamis*. We also get the word "dynamite" from this Greek root.

I. OUR GREAT NEED OF POWER

New York's power plant went off. This stopped elevators, subways, motion picture machines, refrigerators; it cut off lights. In fact, the city came to a standstill. Electricity is its lifeblood.

This is the age of power. Through power we launch our missiles, speed up our economy, protect our nation.

But human power is not enough. We need divine power.

II. THE SOURCE OF POWER

God. The Holy Spirit. The Holy Spirit gives us power to preach, to pray, to win others, to live pure lives, to live by the law of love.

III. LINKS WITH THE POWER

We need to keep down the short circuits of sin. We need a concentration of energy upon the vital things. But, most of all, we need to pray.

IV. WHAT HAPPENS IN THE EMPOWERED CHURCH

It is easy to preach. There is warmth. Souls are won. People get along.—Contributed by J. L.

Three Great Paradoxes

Text: Romans 8:35, 37

Introduction: A paradox is a seeming contradiction. Life has many paradoxes. Note three in these verses.

I. FRIENDLY ENEMIES

Paul's overwhelming external circumstances; inward anguish; legal persecution; hunger; lack of clothing; danger of violent death; and death itself.

Ours: Wrongs, sickness, misfortune, accidents, distress.

God does not necessarily send these enemies, but he can take them and make them our friends.

II. POWERLESS CONQUERORS

Paul says, "I can stand not only these trials, but even worse trials through Christ." He makes me a conqueror even though I have little power myself. I am weak.

III. UNMERITED LOVE

His love I do not merit but here it is always available. While we were yet sinners, Christ died for the ungodly. This is not love for love, but this is love for hate. It is divine love.

Every time you lend money to a friend you damage his memory.
—F. G. Kernan.

QUOTATIONS

Trim the truth and make a hit. Tell the truth and get hit.—Quoted by Ralph Sockman on radio.

It is when we all play safe that we create a world of the utmost insecurity. It is when we all play safe that fatality will lead us to our doom.—Dag Hammarskjöld.

True liberty consists not merely in being free *from* something, but also in being free *for* something.—Ralph W. Sockman.

What is the use of living, if it be not to strive for noble causes and to make this muddled world a better place for those who will live in it after we are gone? How else can we put ourselves in harmonious relation with the great verities and consolations of the infinite and the external? I avow my faith that we are marching toward better days. Humanity will not be cast down. We are going on—swinging bravely forward along the grand high road—and already behind the distant mountains is the promise of the sun.—Winston Churchill.

We spend forty billion dollars a year for amusements.—Trevor Gardner.

Woe betide the nation when spiritual drowsiness settles over it.—L. R. Priest.

The Bible is the best book in the world.—John Adams.

A noble book! All men's book. It is our first statement of the never-ending problem of man's destiny and God's way with men on the earth.—Thomas Carlyle.

Socrates said of books: "Books cannot be interrogated, cannot answer, therefore they cannot teach. We can only learn from them what we knew before."

A short pencil is better than a long memory.—*Kablegram*.

It requires thirty-four muscles to frown and only thirteen muscles to smile; so why make the extra effort? —*Christian Athlete*.

POETRY

Pledge

The pledge he gave
Made him a slave,
Yet giving it,
He felt more brave.

Secure in night,
Denied star light,
He knew his pledge,
Kept safe his right.
—Ruby Zagoren

The Miracle Maker

Pray for God's guiding power and
his love for mankind.
Enjoy living and the beauty therein.

Have confidence in the present time
with serenity.

Seek poise, faith and hope,
Keep always cheerful.
Be honest in all things.
Hold onto an upward spiral of
progress.
Exercise courage in failure.
Never be defeated.

Alas, your burning desire to achieve
has wrought a miracle.

—Fronzell L. Spellmon

Dreams

While youngsters sit and dream
about

The time when they'll be men,
The oldsters dream and fondly wish
That they were kids again.

—F. G. Kernan

An Old Age

Growing old is not really sad,
You will decide,
If you consider the privilege
Could be denied.

—Giles H. Runyon

Show of Courage

Admitting our mistakes can show
The courage that will help us grow.
And yet we very often try
To hide behind an alibi.

—Mary Hamlett Goodman

Preferred Position

I'm sure we're honest in admitting
We waste a lot of time just sitting,
And standing, too—but I've a feel-
ing
It's never wasted when we're kneel-
ing.

—Stephen Schlitzer

MORE QUOTES

It is much easier to do something than to trust in God; we mistake panic for inspiration. That is why there are so few fellow workers with God and so many workers for him. We would rather work for God than believe in him.—Oswald Chambers.

"I've always known there was a God; I just didn't know he loved me," said a Southern Rhodesian witch doctor when he learned that God's only Son died for his sins. He accepted the Savior, gave up his witchcraft, and now devotes his time to spreading the good news of God's love.

The substance of true worship is this: that our dear Lord speaks with us through his holy Word, and we in return speak with him through prayer and songs of praise.—Martin Luther.

The world and its forces are so great that once we enthrone them we think of God and Christ no more.—L. R. Priest.

Discipline is a necessary requisite to consecration.—Tripp.

Whom the gods wish to destroy they first call promising.—Cyril Connolly.

They were married and lived happily *even* after.—*The Kablegram*.

We must choose between peace on earth and earth in pieces.—C. Carey Cloud.

We give extensive lip service to the Bible, but it does not play an important role as a standard and guide for most people.—John Anderson in *Minneapolis Tribune*.

A man is sane morally at 30, rich mentally at 40, and wise spiritually at 50—or never!—Dr. Wm. Osler in *Forbes*.

Man does not live in a world of his own; his brothers are here also.—Albert Schweitzer.

He who neglects worship neglects that which separates man from the birds, the animals, the insects, the fishes.—Dwight Bradley.

The Nurture of Faith by the Use of Books

(Continued from page 16)

man name his own guide as Dante did Vergil, but let none of us remain silent. We are all pilgrims, and the mysteries of our mortal journey are lightened by the songs of our fellows, and where we cannot see for tears or stupidity, they may guide us, out of compassion and wisdom. Without great books, life would still be life and God would still surprise us with his mercy, but the way would be stonier and the waymarks not so plain.



HOW THIS SERMON CAME TO BE

THIS sermon was prepared as a result of the editor's request for a sermon in the series, "If I Had Only One More Sermon to Preach." This is quite an assumption upon which to prepare a sermon, since there are so many unknowns: Why is it my last sermon? Is it a sermon of a dying preacher to dying people? Is it a retirement sermon? Am I losing my voice? Or have I been fired? Thus I reasoned and began the preparing of this sermon.

If I only had one sermon to preach, I would want it to be an "always sermon." I would want to say what I truly believed and I would want to proclaim what I considered the most urgent need of the particular time. Since the time for these purposes is September 1961, I considered our day in history and the needs of man in relation to his present-day situation. Then, I considered the audiences who might listen to my preaching, those of my own brotherhood, the Disciples of Christ, those of other churches who have been kind enough to invite me to preach, and those audiences within the Army, at home and abroad, to whom I have preached during the past twenty-four years.

As I read and studied for this sermon I imagined my audience, at times, as being chaplains who are reading *THE CHAPLAIN* and who might have time to read my sermon. So, I seemed to have prepared, in my imagination, for quite a composite audience who come from churches everywhere, from every race, from every culture, for privates and generals, too. I firmly believe that the Christian message of Hope is the sermon that I would want to leave, as my last sermon would be one of great Hope, which is God's gift through Jesus Christ. It has given me confidence to speak out and stand up for Him. It has given me a means of purifying my own soul. It has been the foretaste of the "joy that was set before" all of us, and which enables all of us to live in conformity with Christ.

Our young people of today, especially, need the strength, inspiration, comfort, and expectancy which only hope in Christ can give them. Let us be convinced of that hope and let us be busy about convincing others. These are some of the thoughts that encouraged my attempt at preparing this sermon.

Christian Hope

Text: *But, since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation* (I Thess. 5:8).

THERE is a temptation in our day for church members to lose Christian hope because of their reliance on worldly hopes. They often act like the dog in Aesop's fable that was crossing a stream with a piece of meat in his mouth; seeing his reflection in the water, he was sure he saw another dog with a piece of meat in his mouth and snatched greedily at it, only to lose both the meat and its shadow. The temptation to depend on worldly hopes is great. So we are led to things gilded over with the appearance of good, to things that cannot cleanse or purify our lives, and on through disillusionment and anxiety to despair. Following such temptation, we may learn too late that worldly hopes are vain and groundless and ineffective in leading us to spiritual attainment. To find ourselves in such a predicament is far more serious a loss than the loss by Aesop's dog.

Christian hope as defined by Cruden is "a firm expectation of all promised good things, so far as they

may be for God's glory and our good, but especially of eternal salvation and happiness in heaven where we shall be conformed to the Son of God; which hope is founded on the grace, blood, righteousness, and intercession of Christ, and the earnest of the Holy Spirit in our hearts, and the unchangeable truth and almighty power of God, which always second His word."

"In God We Trust" has taken on a new importance in today's world. Every age of man has felt the need for the endurance generated by faith, for the undergirding of the relations of man with man by the basic conviction of love, and for the confidence that all important issues are controlled by God's "strong hands" which come through hope in him. Our age cries out for these indispensable qualities in human existence. The Apostle Paul wrote to the Thessalonians urging them to "put on the breast-plate of faith and love, and for a helmet the hope of salvation." He was saying, "You

must protect your heart, your convictions, your emotions, your faith, and your love. You must protect your mind, your vision, your attitudes and outlook." This breastplate and this helmet must be worn at all times for their protective strength will keep us free from spiritual harm. "For in this hope we are saved."

I. CHRISTIAN HOPE AND WORLDLY HOPES

Our hope is either Christian or worldly. If it is Christian, we have not created it, but have received it of God. It is the "fruit of the action of the Holy Spirit." God's word continually summons us to receive this true hope, and sternly denounces those who trust in worldly hopes such as man, or personal riches, or righteousness, or death as an escape, or in "umbrellas of religion." "Do not trust in these deceptive words: 'This is the temple of the Lord . . .'" (Jer. 7:4).

Christian hope begins with a personal living encounter by an individual with the redemptive love of God in Christ. This wonderful encounter sweeps away any estrangement that existed between a person and God. It casts away a person's fears of being defenseless against life's perils. It gives him an awareness of God's love which binds together the Christian's life and the life of the world in redemption through Christ. He is aware for the first time in his life that "neither death, nor life, . . . nor anything

else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

Christian hope comes to those who are willing to let the Spirit of God live and work in their lives to make the "new man," who lives for love and peace among mankind. It is a "living hope" that is quickened in that love which knows no rest as long as even one person in the world is unsaved.

Christian hope rejects the goals of faithless people who try to make sense out of life in such pursuits as lust for material gain, power and prestige. This hope produces a desire to "watch and be sober" so as not to be surprised by any evil which may appear in the history of mankind. It prevents any escape, by the Christian, into complacency or hysteria because of the world's evils. It gives the Christian coolness and presence of mind to understand that the perils of a nuclear war are no more real than the peril of death he has faced every day of his life. It was the same equanimity that caused Paul to write the words to the Romans: "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's." The Christian has faith that He who made us and saved us, being unchangeable, will not forsake us. When Basil, Christian Bishop of Cappadocia, was threatened by the Emperor Valens of Constantinople with the loss of goods, exile and death, if he refused to accept Arian-

ism ("The doctrine of Arius, who taught that Jesus was not of the same substance as God, but only the best of created things"), Basil calmly replied, "I have no property to be confiscated. I would gladly go into exile; any place is a home when my Lord goes with me. As for death, it would take me more swiftly in the longed-for presence of my Lord and Master." The Emperor said that he had "never before been so spoken to." To this Basil replied, "The Emperor has never met a Christian bishop before."

Christian hope gives to the Christian an assurance in the accomplished triumph of God's power. The "valley of the shadow" does not rob those with this assurance that Christ still reigns; that God will be victorious.

Christian hope begets a sense of expectancy for the coming of Christ. Every event in history should be confronted by us with this expectancy, readiness and openness to discover Christ's coming into our lives. Christians who are endowed with this hope are prepared to take a part in making historical decisions in their day in the spirit of love. They are prepared to enter the political arena to do away with man preying on man and to promote mutual comforting in the affairs of men.

II. A CRY FOR HOPE

Our generation cries out for the message of hope, for we live in an unprecedented time of anxiety and

of apprehension about the future. This has been our prevailing mood for half a century. In the nineteenth century man had visions of boundless hope and progress, but in the twentieth century these visions have been dimmed. We have seen visions of flaming death and destruction, world wars, revolutions, economic collapse, and we have devised weapons of incalculable destructive potential. Prospects of this nature have caused us to revive our concern for the "faith, hope and love" which abide forever, no matter what the forces of evil may invent. We have cried out for a message of hope. Our great need for the life we live is a hope as described by Douglas Steere in his "The Hope of Glory in This Present Life" that "begets a patience, a freedom from disillusionment, a kind of persistent courage . . . and one that confirms God's ultimate victory in Christ." Our hope must be "In him, according to the purpose of him who accomplishes all things according to the counsel of his will!"

In our generation we have been confronted with some aggressive and fantastic modern faiths which have offered their worldly hopes to men. Secularism and Humanism have focused man's attention on worldly goals which claim for him a form of heaven on earth. Marxism has offered "an earthly heaven which turned out to be a Communist hell." These and otherworldly faiths have been refuted and answered by the faith which is not so fantastic

and by the hope of soberness and watchfulness, of love and light—"the light that shineth in the darkness." As Christians we have the message of hope and we must proclaim it!

In a time characterized by disillusionment and sense of frustration in regard to the attainment of our social ideals, it should be easy to answer with the gospel any cries of futility and despair. We should be aware that social reform is not the chief end of our Christian effort. However, Christian ideals have done much to lift mankind out of its social dangers, obstructions, wastes, and deterioration. The church must become the "spiritually creative core of society" and we must give our primary emphasis here as we "watch, and fight, and play. The battle ne'er over."

The Christian message of hope is not primarily concerned about the future but about "Him to whom belongs the future." We must leave the future to Him and listen to His words, "Do not be anxious about tomorrow" and do His will by seeking first the kingdom of God. We do not know *what* will come, but we know *who* will come. Jesus Christ is our hope and he will come to us. We must relax about the future leaving it to our Lord, and attend to the immediate responsibilities as Christians concerned with the issues of the day in which we live.

Sherwood Eddy in his sermon "I Believe God" tells us that "With Isaac Newton, I still feel that I have

been like a boy playing on the seashore . . . while the great ocean of truth lay undiscovered before me! 'Now I know in part . . . yet I know him whom I have believed and I am sure' of the future. I am assured of the future because in the past He has faithfully—yes literally and most miraculously—kept his promise for body, mind, and soul, and I can trust him in the great beyond in time and eternity: 'My God will supply every need of yours, according to his riches in glory in Christ Jesus'—and every need of everyone in the whole expanding universe, to which he is adequate." This kind of hope is developed and increased by our personal experience in Christ beginning with our first encounter with him.

Christian hope gives us the perspective that enables us to "act like men who have the enemy at their gates and at the same time like men who are working for eternity." F. W. Dillistone in *Christian Perspective* suggests that "we must act like men who know that our civilization may be destroyed at any moment and at the same time like men who are persuaded that nothing can finally destroy that Divine Order of which Jesus Christ is the author, redeemer and consummator."

The Christian hope is in God and our life is not in vain, because God, who "was in the world reconciling the world unto himself," who turned the cross into the resurrection, who creates a new man by the might of his spirit, whose power is unrivaled

by any other power, shall overthrow these powers of darkness and of evil, and shall reign forever.

What do we hope for? For the reign of God and for the coming of Jesus Christ in power and with glory. How can we hope? By our actions toward the increase of truth, faithfulness, justice; by our concern for the hungry, sick, and the outcast; by our struggle against all evil; by ceasing to do evil and learning to do good; by helping men turn toward salvation and from their guilt and power of sin; by helping them walk in newness of life and in close communion with God; by helping them know through personal experience Jesus Christ as Savior and Lord; by making clear to all men that "living hope" which calls us to the "richest opportunity for endless attainment of life."

"In him, according to the purpose of him who accomplishes all things according to the counsel of his will, we who first hoped in Christ have been destined and appointed to live for the praise of his glory."

TAKE TIME

Take time to live and slow the race
Of life around its daily track;
To plant a morning-glory vine;
To pat a friend upon the back.

Take time to hear a waterfall,
To empty out your heart in prayer;
To speak to God above the toil
And feed your soul within His care.

—Inez Franck

BEWARE

I was quizzing my daughter on biblical characters. Finally I came to Matthew. "Who was Matthew?"

"I don't know, but I know who Stephen was."

"Who was he?"

"A preacher."

"What happened to him?"

"He was stoned to death."

"Why?"

She paused to put her memory into high gear, and then came forth with, "Because his sermons weren't any good."—Fred Luchs, *Church Management*.

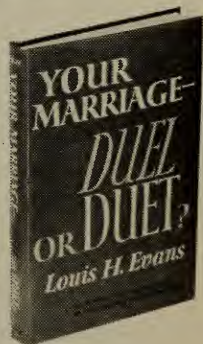
Credits

Page 2, Harris & Ewing; pages 51-58, U.S. Air Force, U.S. Army, U.S. Marines and U.S. Navy.

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AT YOUR BOOKSTORE

A Revell Publication

Children's Books for Quiet Moments

BOYS and girls often feel a need for materials to use by themselves or with an understanding adult in quiet moments of worship. The child today lives in a world of books. It is fitting that some should be written specifically for him. Books may be aids to worship for the child, and fortunately, there are many good ones to recommend. In choosing them parents and teachers will be bound by the following criteria. The content should express as adequately and vitally as possible the reality of the Christian faith and be suitable to the age level of the child. Illustrations should be good art appropriate both to the content of the book and to the experience of children. Type must be large enough to be read easily. Books should be well bound in order to stand frequent handling.

FOR THE YOUNGEST CHILD

The young child will read pictures only. The pictures should be of the things he sees about him and is learning to interpret. Through enjoyment of the familiar he can be

led to realize that the lovely things he owns and enjoys came to him from God who made all things. Choice of words must be within his comprehension and must possess poetic qualities, whether used in prose or poetry.

Content must come out of daily life itself with its rhythms, obstructions, adjustments and satisfactions. A young child's literature is for sharing. Someone must read to him for several years before he can develop reading skill. Reading to a child is a means for development of his imagination and esthetic enjoyment that may continue a lifetime. To that end, the content of devotional materials should afford

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opportunities for associating the child's thoughts of things about him and daily events with God and eternal values.

I Know Why We Give Thanks.

Mary Sue White. Pictures by Katherine Evans. Broadman Press. \$0.60.

Home, mother, daddy, grandmother, baby, friends for fun, dinner, health, our church, our country, all representing daily contacts and sources of joy are held up as subjects for thanksgiving. Since young children so normally experience joy over the smallest gift, it seems appropriate that the first prayers should be those of thanks. Illustrations are vivid.

Prayers and Graces for a Small Child. Mary Alice Jones and Kate Smallwood. Pictures by Elizabeth Webbe. Rand McNally, 1959. \$1.00.

A profusely illustrated book. It fulfills the author's purpose to associate love and care in daily relationships with God's love and care. Illustrations in color show children happily engaged in many activities at home, at play, in fields and meadows, at bedtime.

A Child's Grace. Verses by Ernest Claxton. Photographs by Constance Bannister. E. P. Dutton & Co., New York, 1948. \$2.50.

A long-time favorite for the small child. It is a book of photographs of small children engaged in daily activities of observing and learning by experience. A very brief text is

opposite each picture, the main idea being to help children "understand that God is love." It is a "look at" book for preschool, and one that is a delight to parents and teachers.

God Gave Us Seasons. Carolyn Muller Wolcott. Pictures by Meg Wohlberg. Abingdon, 1948. \$1.25.

Provides excellent guidance for questions about the coming of day and night, the blooming and dying of flowers, the sudden storm, the unexpected drought. A mother shares with her son an explanation of God's plan for seasons—a time for planting, a time of growing, a time of harvesting, and a time of resting, a pattern that is dependable. The book is illustrated with pictures in color.

FOR THE SIX- TO EIGHT-YEAR OLD

There are a number of books that contribute to the broadening experience of worship for the primary child and keep the suggestion of the nearness of God in his daily life.

God Plans for Happy Families. Elizabeth B. Jones. 1955. Warner Press. \$1.95.

Sharpens consciousness of good times families may have as together they lovingly participate in duties at home, service at church, going for a picnic or a ride, and so on. It is easy to include reference to God in such matter-of-fact but happy experiences. Illustrations are photographs, including animal friends.

God Loves Me. Elizabeth B. Jones. Warner Press. 1954. \$1.95.

Emphasizes the good things God made to show his love for us. References are made to the Bible. Full-page illustrations in half tones are appropriate and helpful.

Round about Me. Elizabeth B. Jones. 1953. Warner Press. \$1.95.

Echoes the thought of the child's song "How strong and sweet my Father's care, that round about me everywhere, Is with me always, everywhere." The theme is that God knows our needs and cares for them, but still expects things of us. The text contains both prose and poetry.

. . . And God Cares for Me. Alverta Breitweiser. Warner Press. 1957. \$1.50.

Younger primaries will need help in learning to read these books, but can then read them with great satisfaction to kindergarten brothers and sisters.

Then I Think of God. Mabel A. Niedermeyer. Drawings by Carmen Livsey. Bethany Press. 1958. \$1.75.

Provides prayers and meditations for the satisfactory expression of thoughts. It is a common experience for a thoughtful person to pause repeatedly during the day's activities because something has made him think of God. Boys and girls have such experiences, too.

FOR BOYS AND GIRLS EIGHT
YEARS AND OLDER

Juniors need guidance in the choice of worship materials and a great deal is available in denominational family magazines. There is an increasing number of books for personal use by boys and girls and only a few are suggested here.

This Is the Way. Jessie Orton Jones. Illustrations by Elizabeth O. Jones. Viking Press. 1951. \$3.00.

A most attractive book already known to hundreds of children. The children of the world march across its pages engaged in various activities bringing them near to one another and near to earth, sky, and sea. The text consists of carefully chosen prayers and texts from the religions of the world. Illustrations are full of interesting detail and one lingers long before turning a page.

Children's Prayers from Many Lands. Gladys Spicer Fraser. Friendship Press. 1955. \$1.75.

A collection of prayers from twenty-one countries. Background explanations accompany those prayers that need explanation. Adults need to guide the child's use of this book, but it is an aid to the understanding that boys and girls, no matter what their differences, do think alike when it comes to worshipping God. This book could become a treasure to juniors.

Always There Is God. Robbie Trent. Illustrations by Elinore Blaisdell. Abingdon. 1950. \$2.00.

May be a comfort and an aid to understanding for the quiet child who has begun to ask questions about the beginning of the world. Illustrations are in a soft wash and are somewhat symbolic. The arrangement carries a simple explanation on one page and on the opposite page brief quotations from scripture. The underlying purpose of the book is to guide the child to consciousness that God is always at work in his world.

In the Beginning. Roger Pilkington. Drawings by Piet Klasse. St. Martin's Press. 1957. \$1.95.

An unusual book for older juniors and junior highs. It is an interpretation of the Genesis story of creation in the light of modern knowledge. It is designed to help the child harmonize what he learns about the creation story in the Bible with what he learns in general science in school. The emphasis is on the power and love of God. Unusual illustrations in peacock blue add to the attractiveness of the volume.

Bible Readings for Boys and Girls. (Selections from the Revised Standard Version). Thomas Nelson. 1959. \$3.00.

An inspired aid to worship. It is a book of selected Bible readings from the REVISED STANDARD VERSION of the Bible itself. Selections were chosen which are most apt to interest young people from nine to ten years of age and up-

ward to adulthood. The selections are faithful to the total message of the Bible. The illustrations by Lynd Ward have real vitality and are attractive, virile, and appropriate. They help to interpret the book's message. The regular use of this book will not only endear the Bible to young readers but can be a stepping stone to the child's use of the entire Bible.

God Help Me Understand. Dorothy LaCroix Hill. Abingdon Press. 1959. \$2.50.

Can be used for study as well as for devotions. In four sections "I Wonder about God," "I Wonder about God and Things that Happen," "I Wonder about God and Myself," "Who but the Son of God?," the reader is led to seek answers to his own questions. The answers reflect experiences from a Christian home and are phrased in language natural to a mother and teacher of religion.

All Through the Year. Grace W. McGavran. Decorations by Ruth Rogers. Bethany Press. 1958. \$2.50.

As the name indicates, this book uses the seasons as overall themes for the division of material. In both prose and poetry the author has touched on a variety of experiences that lively juniors move through on their way to maturity. Problems of dealing with self are prominent. Included are litanies, prayers, scripture studies. You'll find this a helpful book.

FOR FAMILY READING

It goes without saying that boys and girls will form habits of personal devotion much more readily if such habits are a part of family living. Most denominational editors are aware of this fact and furnish magazines with guidance for family worship.

Thoughts of God for Boys and Girls. Connecticut Council of Churches. \$0.50 per issue.

A non-denominational periodical appearing three times a year. It provides excellent devotional material for families and for the child's individual use. The selections are varied—and keyed to child life. By saving issues from year to year a remarkable source book can be built.

Worship Time. Edward D.

Staples. Upper Room, Nashville 5, Tenn. \$0.50.

Prayer Time. Edward D. Staples. Upper Room, Nashville 5, Tenn. \$0.50.

Two volumes that at present have wide use in family groups. One value of these books is that the services were contributed by persons who are close to children and accustomed to guiding their worship thoughts.

The Family Worships Together. Catherine Herzel. Muhlenberg Press, Philadelphia. \$1.75.

Carries one hundred very brief family services of worship on a wide variety of subjects, as "What Is Love?," "Winter," "The Way to Pray," "Rain Makes Us Pray," "God Has a Plan." It is planned for use with children up to ten years of age.

THANK YOU

It was my privilege to pay brief visits to some of our chaplains and military personnel in England and West Germany last March. I was on my way to a conference at Bossey, Switzerland, on the impact of secondary education on high school youth, with particular concern for the kind of person who is being sent into military service. I am most grateful for the many kindnesses of all the chaplains and the men I met. They are doing a tremendous job. The ministry of our chaplains to military personnel is effective and far-reaching. May God continue to bless them in their noble ministry.

I wish especially to thank the following: Chaplain (Col) **Mitchell Phillips**, V Corps Chaplain; Chaplain (Lt Col) **Rowland C. Adams**, Chief, Plans and Operations Branch, Hq. USAEUR; Chaplain (Major) **H. C. Gober**, Group Chaplain, 7500 Air Base Group and Chaplain (Col) **Luther W. Evans**, Seventh Army Chaplain.

—Lawrence P. Fitzgerald, Editor of THE CHAPLAIN and THE LINK.

CHAPLAINS' QUERIES

Query: Of what value is the general Protestant worship service?

CHAPLAINS in the service are clergymen of the denomination in which they hold ecclesiastical status, therefore, why should they be required to conduct general Protestant services? Of what value are the general Protestant worship services? Although the general Protestant worship service has priority for the Protestant chaplain, he may conduct denominational services as time and facilities permit.

Military personnel and their families usually have the opportunity to choose between worship at a general Protestant service or at a civilian church representing their own denomination.

The service personnel who attend the chapel develop a feeling that the chaplain is "my minister." They attend the general Protestant worship service because (1) the chaplain shares their mutual problems and concerns; (2) he understands the needs and special interests of those in military life; (3) his daily contacts, his friendly council, his helpful guidance and assistance create a feeling of trust and confidence; (4)

his sermons present religious teachings which deal with the fundamentals of Christian life; and (5) the chaplain provides strength and comfort to those with whom he shares.

This strong bond between the chaplain and his people need not discount denominational loyalties. The chaplain does not overlook the vital fact that church membership must be established in a denominational church.

Chapel attendance at a general Protestant worship service places a great personal responsibility upon the chaplain. His congregation has come to worship at this service because they feel that "their chaplain" has a spiritual message which can best meet their hunger for truth and their search for more knowledge of the Christian way of life. Thus, it is the obligation of the chaplain to proclaim those spiritual truths which glorify God's name on earth and lead to the consecration of human life.

—Glenn J. Witherspoon
Dept. of Chaplaincy Services

Calling All Church Women



By **DOROTHY MACLEOD**

*General Director
United Church Women
National Council of Churches*

to observe
World Community Day
November 2, 1962

DEEPEN the Channels to Peace" is the timely emphasis for World Community Day this year and it is not too soon to order materials now for the weeks of study which may be held before the date in meaningful preparation for the Day.

A packet of materials is available which contains all the necessary planning aids and resource materials, plus samples of pieces you will want to order in quantity. In this packet is a guide for a special consideration of Channels to Peace in Southeast Asia. It is informative and stimulating, lending itself to both individual and group study. Organize a group in your chapel to learn about southeast Asia and its problems. Discuss the work of the United Nations, Church World Service, International Affairs and Service to Refugees and Technical Assistance. See your responsibilities as Christian citizens to work for national and international policies and programs that will make peace possible.

A service for worship and dedication has been written by Mrs. Andrew Cordier for use that day. There is a dramatic presentation which you may wish to use and posters for promotion.

Attractive invitations (sample in packet) are provided which describe the projects which will receive the offerings. Protestant Women of the Chapel in the United States are urged to send their gifts through United Church Women. For PWOC groups in other countries, we suggest participation through United Church Women or, possibly, they might like to select their own projects as recipients for their gifts.

May we tell you a bit about the projects? You may share in a new one in Indonesia which will be made possible by the offering. Assistance

will be given to complete the center for nurses and training of village health workers in connection with "Mardi Santosa" Hospital in Surabaya, Java. This hospital in the capital city of the largest island has been training nurses for all Protestant churches in eastern Indonesia and instructing mothers in proper health care and nutrition for better family living and improved community conditions.

You may help the pioneering work on nutrition in the new social centers in the crowded areas around Santiago, Chile. The offering will make possible an anticipated expanded program at the United Nations through the official observer of UCW, and will continue the program of education and action which World Community Day highlights.

Gifts of material aid are always a part of the observance. Women may make sewing bags and equip them. Or they can sew children's or women's outfits. They may collect cotton piece goods, sewing supplies for the sewing bags, or boys' cotton T-shirts and shorts (see invitation for further information).

United Church Women in Councils or in Chapel groups offer many channels for participation through World Community Day which is a study-action-worship program for all women of the churches everywhere.

Since the early war years church women have studied together the problems of peace, believing that the mission of the church and world affairs are interdependent and interlocking. They have worked together across racial and denominational lines to meet human need, continually expressing their faith that lasting peace can be established with freedom and justice. Each year they have worshiped together; they have given generously to establish additional opportunities for women. By equipping these women to improve the social conditions in some particular area of the world, they have made a witness to the fact that Jesus came so that they might have life more abundantly.

Plan to share in this vital program of church women!

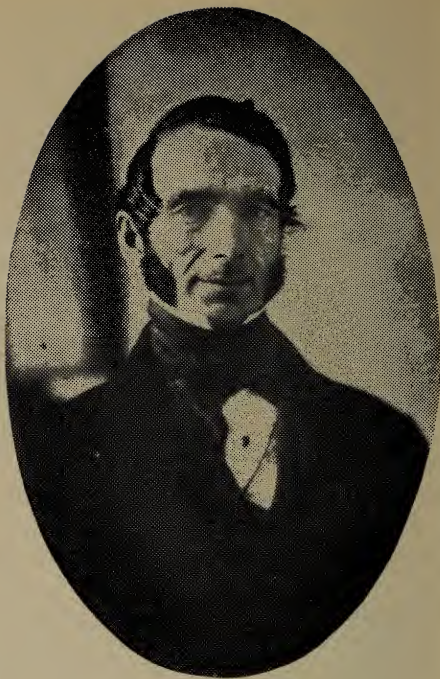
Publication date for full packet April 1962

Shipping deadline October 20, 1962

Basic Packet, containing all necessary planning aids	.50
"Invitation," self-mailer to urge participation in projects	1.00 per C
Service of Worship, with space for local program participants	4.50 per C
Poster, 11 x 17 vertical, two colors	.15
Suggested newspaper story for local publicity	.15
Radio and TV spot announcements for local use	.20
<i>Channel to Peace in Southeast Asia</i> , 1962 WCD study guide w/aids	.40
<i>Women, Education and the Church in the Americas</i>	.35
<i>Peace, Policy and People</i> , w/guide for shaping foreign policy	.35
United Church Women at Work—filmstrip with record	8.00
All material available from	

United Church Women, 475 Riverside Drive, New York 27, New York.

The Chaplain Was an Alcalde



By William Rolston Crutcher

Chaplain Walter Colton

MONTEREY, California, is an ancient port whose ties with the United States Navy go back to October 21, 1842, when Commodore Thomas Ap Catesby Jones seized the city in the belief that the United States and Mexico were at war. Learning of his mistake, Jones restored the town to the Mexican authorities the same day. Apparently no hard feelings were aroused in the citizenry as Jones' flagship, USS *United States*, remained in Monterey for a week of entertainment with great good will shown on both sides.

On July 7, 1846, Commodore

John D. Sloat, with a squadron consisting of USS *Savannah*, USS *Cyane*, and USS *Levant*, again took possession of Monterey and the Stars and Stripes were hoisted above the old adobe custom house which still stands across from Fisherman's Wharf. This time the seizure was destined to stick and today the Navy is represented in Monterey by the U. S. Naval Postgraduate School whose students, staff, and faculty form a considerable segment of the city's population.

These facts are generally well known. However, the story of the one naval officer who probably did

more to Americanize Monterey than any one else is generally quite unknown in the Navy today. That man was Walter Colton, Chaplain, USN.

Walter Colton was born May 9, 1797, in Rutland County, Vermont, the third of twelve children of Walter and Thankful Colton. He graduated from Yale in 1822 and from Andover Theological Seminary in 1825, when he was ordained in the Congregational Church. For the next few years he taught moral philosophy and belles-lettres at the Scientific and Military Academy at Middletown, Connecticut. He became editor of the *American Spectator and Washington Chronicle* in Washington, D.C., in 1828 and accepted an appointment as chaplain in the Navy in 1830. This was to remain his career until his death in 1851.

In his spare time Colton wrote prolifically. His published books include six volumes derived from his travels. Of these *Three Years in California*, covering the period as Alcalde in Monterey, is the best known and is available in a Stanford University Press edition of 1949. In addition he wrote many essays, articles, and editorials. While on duty in Philadelphia he helped edit the *Independent North American* until Secretary of the Navy Upshur wrote to him, "Your connection with a political newspaper is considered inconsistent with your position as a Chaplain in the Navy."

In 1844, at the age of forty-seven, Colton married Cornelia Baldwin of

Philadelphia. A year later he was ordered to duty in the *Congress*, under Commodore R. F. Stockton, and commenced a cruise which was to keep him from home for nearly four years.

On July 16, 1846, nine days after Sloat's seizure, Stockton in the *Congress*, arrived at Monterey to relieve Sloat who was in ill health. On July 28, Commodore Stockton informed Colton that he had been appointed Alcalde of Monterey. Colton wrote, "I had dreamed in the course of my life, as most people have, of the thousand things I might become, but it never entered my visions that I should succeed to the dignity of a Spanish Alcalde." Somewhat unhappily the chaplain packed his trunk and his books and before the day's end established his headquarters ashore in the home of the U. S. Consul, T. O. Larkin.

THE new Alcalde's district extended some three hundred miles along the California coast. The job combined in some degree the duties of sheriff, judge, prosecutor, coroner, and governor. Truly a large order! Colton wrote, "Today I entered on the duties of my office as Alcalde of Monterey, my jurisdiction extends over an immense amount of territory, and over a most heterogeneous population. Almost every nation has, in some emigrant, a representative here—a representative of its peculiar habits, virtues, and vices. Here is the reckless Californian, the half wild In-

dian, the roving trapper of the West, the lawless Mexican, the licentious Spaniard, the scolding Englishman, the absconding Frenchmen, the luckless Irishman, the plodding German, the adventurous Russian, and the discontented Mormon. All have come here with the expectation of finding but little work and less law. Through this discordant mass I am to maintain order, punish crime, and redress injuries."

Having already established one precedent by being the first Protestant clergyman to take up residence in California, Colton wasted no time in establishing another. Less than a month after his arrival, in partnership with Robert Sample, a Kentucky emigrant, he brought out the first newspaper ever published in California. Called the *Californian*, the paper was printed on a salvaged wreck of a press on paper intended for wrapping tobacco. It was half in Spanish, half in English and, according to the chaplain, "produced quite a little sensation." A year's subscription was five dollars, a single copy twelve-and-a-half cents.

Colton soon felt the lack of a jail and started to erect one. He wrote in his journal, "Nothing puzzles me so much as the absence of a penitentiary system. There are no work-houses here; no buildings adapted to the purpose; no tools, and no trades. The custom has been to fine Spaniards, and whip Indians. The discrimination is unjust, and the punishments ill-suited to the ends proposed. I have substituted labor;

and have now eight Indians, three Californians, and one Englishman at work making adobes."

AFTER serving for about two months under Commodore Stockton's appointment, Colton was elected Alcalde by the citizens of Monterey. He wrote in his journal, "Their election is undoubtedly the highest compliment which they can confer; but this token of confidence brings with it a great deal of labor and responsibility. It devolves upon me duties similar to those of mayor of one of our cities, without any of those judicial aids which he enjoys. It involves every breach of the peace, every case of crime, every business obligation, and every disputed land-title within a space of three hundred miles. From every other alcalde's court in this jurisdiction there is an appeal to this, and none from this to any higher tribunal."

Life in Monterey was fairly rough, to say the least. Food was extremely scarce and expensive. Colton lived mainly on mush, supplemented by partridge he shot himself and, occasionally, fish. His journal reads, "Our bay is full of the nicest fish, and yet it is rare to meet one on the table. There is not a boat here in which one can safely trust himself a cable's length from land. And if there were, there would be no Californians to row it."

Nevertheless life was by no means all grim. The Californians were a gay and hospitable lot and the chaplain's journal contains a number of



Colton Hall in Monterey

allusions to picnics, fiestas, and fandangos. One such reads as follows: "It is past midnight, and I have just come from the house of T. O. Larkin, Esq., where I left the youth, the beauty, the wisdom, and worth of Monterey. There are more happy hearts there than I have met with in any other assemblage since I came to California. This is the sunshine that has followed the war-cloud. This being the last night of the carnival, every one has broken his last egg-shells. But few of them contained cologne or lavender; nearly all were filled with golden tinsel. Ladies and gentlemen too are covered with the sparkling shower, and the lights of the chandeliers are thrown back in millions of mimic

rays. Two of the young ladies, remarkable for their sprightliness and beauty, broke their eggs on the head of our commodore, and got kissed by way of retaliation. They blushed, but still enjoyed their triumph. I did not venture the *lex talionis* in this form, but I had eggs, and came off pretty even in the battle. The hens will now have a little peace, and be allowed to hatch their chickens."

UNDERSTANDABLY the chaplain was dead set against gambling which the Californians delighted in. His distaste for the vice seems to have been tempered by the fact that the fines which he collected from the gamblers were put to excellent use in the construction of

worthy projects. He described an encounter with gamblers in his journal, "A nest of gamblers arrived in town yesterday, and last evening opened a monte at the hotel honored with the name of the Astor House. I took a file of soldiers, and under cover of night reached the hotel unsuspected, where I stationed them at the two doors which afforded the only egresses from the building. In a moment I was on the stairs which lead to the apartment where the gamesters were congregated. I heard a whistle, and then footsteps flying into every part of the edifice. On entering the great chamber, not a being was visible save one Sonoran reclining against a large table, and composedly smoking his cigarito. I passed the compliments of the evening with him, and desired the honor of an introduction to his companions.

"At this moment a feigned snore broke on my ear from a bed in the corner of the apartment. 'Ha! Dutra, is that you? Come, tumble up, and aid me in stirring out the rest.' He pointed under the bed, and I discovered, just within the drop of the valance a multitude of feet and legs radiating as from a common centre. 'Hallo there, friends—turn out!' And out came some half dozen or more, covered with dust and feathers, and odorous as the nameless furniture left behind. . . . From this apartment, accompanied by my secretary, I proceeded to others, where I found the slopers stowed away in every imaginable position

—some in beds, some under them, several in closets, two in a hogshead, and one up a chimney.

"I gathered them all, some fifty in number, into the large saloon, and told them the only speech I had to make was in the shape of a fine of twenty dollars each. The more astute began to demur on the plea of not guilty, as no cards and no money had been discovered; and as for the beds, a man had as good a right to sleep under one as in it. I told them that was a matter of taste, misfortune often made strange bedfellows, and the only way to get out of the scrape was to pay up. Dr. S—— was the first to plank down. 'Come, my good fellow,' said the doctor, 'pay up, and no grumbling; this money goes to build a schoolhouse, where I hope our children will be taught better principles than they gather from the example of their fathers.' The 'prairie-wolf' planked down next, and in ten minutes the whole, Chilianos, Sonorans, Oregonians, Californians, Englices, Americanos, delivered in their fines. These, with the hundred dollar fine of the keeper of the hotel, filled quite a bag. With this I bade them good night, and took my departure."

FREQUENTLY American men of war were in Monterey on Sunday and it was his regular custom to go aboard and conduct divine service. A typical Sunday entry in his journal reads, "I officiated to-day on board the *Savannah*. It is much to the credit of the officers of this ship

that though without a chaplain they have had, during a three years' cruise, their religious services regularly on the Sabbath. Four of their number, two lieutenants, the surgeon, and master, are professors of religion, and exert a deep influence through their consistent piety. Their Sabbath exercise has consisted in reading prayers, selections from the Scriptures, and a brief, pertinent sermon. They have had, also, their Sabbath-school. Such facts as these will win for the Navy a larger share of public confidence than the capture of forty barbaric fortresses. The American people love valor, but they love religion also. They will confer their highest honors only on him who combines them both."

In the spring of 1847 Chaplain Colton commenced the construction of a town hall and schoolhouse of solid stone quarried by his prisoners. This beautiful building, Colton Hall, still stands, a museum of the early days and a monument to the sturdy New Englander who built it. The building was completed and dedicated on March 6, 1849, some months after Colton had resigned as Alcalde but while he was still in Monterey awaiting a ship to the East coast. His journal reads, "The town-hall, on which I have been at work for more than a year, is at last finished. It is built of a white stone, quarried from a neighboring hill, and which easily takes the shape you desire. The lower apartments are for schools; the hall over them

—seventy feet by thirty—is for public assemblies. The front is ornamented with a portico, which you enter from the hall. It is not an edifice that would attract any attention among public buildings in the United States; but in California it is without a rival."

During the early stages of Colton's service as Alcalde at Monterey the small American forces available in California were actively at war. By the fall of 1848 all vestiges of resistance had disappeared. With the land at peace Colton resigned as Alcalde on October first.

As anxious as he was to return to his wife and to the little son he had never seen the chaplain was destined to wait until the following spring before a ship would be available to take him home. In the meantime, he busied himself with his writing, made a long tour of the gold fields, and was back in Monterey for the dedication of Colton Hall. He drafted the preamble and resolutions in preparation for the constitutional convention which met in September 1849, and adopted the constitution for the new state of California. Fittingly, this convention met at Colton Hall.

Finally in April 1849, Chaplain Colton sailed for home in the USS *Oregon*. Less than two years later on January 22, 1851, he died in Philadelphia at the age of fifty-four, a man much loved by his contemporaries, whose life reflected great credit on his country, his service, and the ministry.

NEWS ROUNDUP

CHAPLAINS

At the Presidio of San Francisco, where Chaplain (Col) **Herman H. Heuer** has so effectively served as Sixth Army Chaplain, is a most attractive Post Chapel built during the period that Chaplain (Brig Gen) **George Rixey, USA (Ret)** served there. A beautiful bronze plate on the Chapel wall honors Chaplain Rixey, who now resides in Washington, D.C.

Chaplain (Lt Col) **William C. Taggart, Jr.**, who authored *My Fighting Congregation*, is currently serving at the Headquarters, Fort Monroe, Va. His book, you may remember, was the first published by a chaplain during World War II, and it's still good reading.

They tell us that one chaplain has gone to the dogs! Chaplain, Col, **Leslie F. Zimmerman**, Staff Chaplain Western Transport Air Force, Travis AFB, Calif., resides "off-base" where he is now recognized as the foremost breeder of registered, pedigreed Chihuahua dogs in the state of California. He's a man with an interesting hobby which brought him success.

Some chaplains may not welcome an assignment as a Hospital Chaplain. However, CDR **Jack V. Crawford**, CHC, USN, is winning recognition for his effective ministry at the National Naval Medical Center, Bethesda, Md.

An unusual twist of former teacher being taught by former student was brought about when Chaplain (Lt Col) **Herman J. Kregel** welcomed his former seminary instructor, Chaplain (Maj) **Leonard DeMoor**, to Fort Ord, Calif., when he was recalled to duty as an Army Reserve Chaplain.

From sunny San Diego into the snow and sleet of Asilomar came CAPT **George A. Wright**, CHC, USN, Force Chaplain, Amphibious Force, Pacific Fleet. Other chaplains, too, came from San Diego to The General Commission on Chaplains Retreat, but not in winter dress! George wore a subarctic red amphibious cap with a South Pole sweater.

Retired Chaplain (Col) **William E. Austill**, currently serving the VA Hospital in Boston, Mass., has been recognized for his outstanding service to the Military Chaplains Association in that area. MCA deserves the support of all chaplains.

A busy, busy chaplain was CAPT **Robert M. Schwyhart**, CHC, USN, while attending the Asilomar Chaplain Retreat. The Navy's Twelfth Naval District Chaplain made official visitations to Naval installations during every free hour throughout the conference. We admire his devotion and his administrative efficiency.

A series of seminars for ministers are

The CHAPLAIN

being conducted by the United Presbyterian Church, USA, during 1962; chaplain conferences were scheduled from February to August 1962 by the Southern Baptists.

Our sympathy to the wife and daughter of Chaplain (Lt Col) **Max S. Whittington**, who died at Walter Reed Hospital, Washington, D.C. Chaplain Whittington was assigned to Fort Jackson, S.C., at the time of his death.

Chaplain (Lt Col) **Charles W. Lovin**, USA (Ret) recently presented an Honorary MCA Membership in behalf of the Atlanta MCA chapter to Dr. James P. Wesberry, pastor of Morning Side Baptist Church, Atlanta, Ga., for distinguished service as Gospel Missioner to Air Force personnel in the Far East and Alaska.

Mrs. Leah Hiebert, sculptor wife of Chaplain (Lt Col) **Samuel L. Hiebert**, Deputy Post Chaplain at Fort Bragg, N.C., had the honor of seeing unveiled and dedicated a large statue of her own creation to honor all airborne troopers of the U.S. Army. In June of 1960 Mrs. Hiebert was commissioned by the Commanding General of Fort Bragg to depict such a soldier, life-size, wearing the World War II uniform and combat equipment who had just completed a typical combat jump.

Two Protestant chaplains, LCDR **Eugene M. Smith**, CHC, USN, and LCDR **Robert L. Mole**, CHC, USN, directed a retreat for officers and men of Amphibious Squadron Seven, including their families, held at the

Forest Home Christian Conference Grounds, Forest Home, Calif. The Rev. **Louis Evans, Jr.**, of the Presbyterian Church, Bel Air, Calif., served as Retreat Leader and was capably assisted by his wife, the former **Colleen Townsend** of the movies.

Chapel choirs throughout the Air Force have been invited to compete in the seventh annual USAF Chapel Choir Contest, announced Chaplain, Maj Gen, **Terence P. Finnegan**, Chief of Air Force Chaplains. Required number for Protestant choirs is "The Lord Is My Light" by Horatio Parker. Preliminary judging will be accomplished within each major Air Command by July 1, 1962. Final

Santa Monica Bay Area ministers, on Navy Day, Oct. 27, 1961, visited the U.S. Naval Training Center, San Diego, Calif. Guided by CDR Adam J. Schutz, CHC, USN, and LT Davis A. Thomas, CHC, USNR, the group toured USS *Recruit*.



judging will be by a board of musicians convened by Headquarters USAF after August 15, 1962.

Occasionally we have asked for suggestions as to material chaplains would like in THE CHAPLAIN. And we have asked for news items that might be interesting and helpful. Chaplain (Lt Col) **Herman J. Kregel** has suggested that résumés

Chaplains sail on every sea and serve in every country where men of the U.S. Navy go. Atop a telephone pole in Rota, Spain, Chaplain Lex L. Davis, MCB-4, proves his agility in the construction electrician field. He is one with the Seabees.



of chapel programs might be helpful and encouraging. Certainly his chapel program would be an inspiration to anyone seeking new ideas. Before Christmas the 82-voice Post Chapel Choir presented Handel's *Messiah*. On Christmas Day a special Communion Service was conducted in German for military and civilian personnel in that area. The Lecture-Seminar series for 1962 began on January 15 with Dr. **A. Durwood Foster**, Associate Professor of Christian Theology at the Pacific School of Religion in Berkeley, Calif. Subject was "Christian Faith and the Problem of Suffering." Could we hear from other chaplains about what you are doing and planning?

Dr. John R. McLaughlin, general secretary of the Methodist Commission on Chaplains, recently revealed some interesting statistics: a net gain of 33 active duty chaplains in the military last year; a total of 496 Methodist military chaplains around the world; new members received for Methodism totaling 879 as reported by half of the 496 active duty chaplains; baptisms into the church totaling 3,106.

Chaplain, Maj, **Floyd J. Armstrong** received a citation for his distinguished service as Base Chaplain, Malmstrom AFB, Mont. Under his leadership and encouragement, a broader, more comprehensive program was developed by all three major faiths, and an effective plan of visitation was developed.

1962 Spiritual Life Conferences will be held by the Air Force at Estes Park, Colo. (July 22-26); Silver Bay,

N.Y. (August 3-7); Zephyr Point, Nev. (August 22-26); Glorieta, N. Mex. (August 30-September 3); Ridgecrest, N. C. (August 30-September 3). Protestant officers, airmen and their families will attend the conferences on a "regional" basis.

Chaplain, Col, **Ormonde S. Brown** will be replacing Chaplain, Col, **Roy M. Terry** as Chief, Professional Division, Office of the Chief of Air Force Chaplains. Chaplain Terry is being assigned to the Fifth Air Force at the Headquarters, Tokyo, Japan. Both have done a splendid job in their last assignments as we know they shall in the new ones.

A Certificate of Achievement was awarded to Chaplain (Lt Col) **Richard H. Gear** for efficient and faithful service as Center Chaplain, U.S. Army Aviation Center, Fort Rucker, Ala. Chaplain Gear made outstanding contributions to both the

military and civilian community in that area.

From seaman to farmer was the transition made by CDR **A. N. Oliver**, CHC, USN, when he left the USS *Forrestal* for assignment at the Naval Chaplain School, Newport, R.I.

Chaplain, Capt, **Howard E. Nason** blithely left Topsham AFB, Maine, for the Buck Hill Falls Chaplain Retreat the day that his furniture arrived at the base. Instructions left for his wife and children, so we are told, "was to be sure and have everything in order upon my return." We're wondering.

Chaplain, Lt Col, **Russell C. Archer**, former instructor at the Air Force Chaplain School in San Antonio, Tex., has been transferred to Headquarters TUSLOG as Staff Chaplain. Our good wishes go with him.

Senior Supervisory Chaplains Conference held in January at the Pentagon. Chaplain (Maj Gen) Frank A. Tobey, Chief of Chaplains, standing, left center; Chaplain (Brig Gen) W. J. Moran, standing, right center.



CHAPLAINS RETIRING

From the Air Force: Chaplain, Lt Col, **Jesse L. Coburn, Jr.**, from Travis AFB, Calif. Chaplain Coburn has enrolled in graduate school at the University of California to work for his master's degree, following which he plans to teach school in the San Francisco area.

Chaplain, Lt Col, **Thomas M. Anthony** from Scott AFB, Ill. Chaplain Anthony has resumed the pastorate of the First Church, Belvedere, Tenn.

Chaplain, Col, **Floyd Smith**, Headquarters 15th Air Force, March AFB, Calif. Chaplain Smith plans to live in the Washington, D.C., area.

SEMINARIES AND CHRISTIAN COLLEGES

During 1962 four regional institutes of four to five weeks each will be held to supplement the service of the Theological Education Fund in Africa. Themes are 1) Biblical Theology (Old and New Testament); 2) Christian Theology and the Contemporary Religious Scene in Africa (systematic theology; African tribal religion and Islam); 3) The Christian Task amidst Rapid Social Change (pastoral theology and social ethics); 4) The Church and the Churches in History and Today (church history; ecumenics). Places of meeting will be Kampala, Uganda; Yaoundé, Cameroun; Accra, Ghana; Johannesburg, South Africa.

Dr. and Mrs. **Robert G. Storey** of Dallas, Tex., have contributed

\$10,000 for construction of a Japanese faculty residence at International Christian University, Tokyo, Japan. Dr. and Mrs. Storey visited ICU in 1959 and 1961, and Mrs. Storey is a member of the Women's Planning Committee of the ICU Foundation, New York City.

PERSONALITIES

Mr. **Andrew W. Cordier**, assistant secretary general of the United Nations, became the first to receive the newly established Walter W. VanKirk Award for Christian Statesmanship. Dr. **Roy G. Ross**, general secretary of the National Council of Churches, made the award at a special luncheon in the Carnegie International Center, UN Plaza, New York. Mr. Cordier received a lighted globe symbolizing "the radiance which Jesus Christ, the Light of the World, brings to men and nations." Mr. Cordier is an ordained minister in the Church of the Brethren appointed to his new post last year.

LCDR J. D. Reid, CHC, USN, Regimental Chaplain, 9th Marines, conducts a Protestant worship service for his men during a field exercise held on Okinawa.



1962 PROTESTANT CHAPLAINS' RETREAT

FIVE of the six Protestant Chaplains' Retreats sponsored by The General Commission on Chaplains and Armed Forces Personnel have now been held. The last one takes place this month—June—from 4-7 at Ridgecrest, N. C.

Because of the early publication date of THE CHAPLAIN, it is impossible to give a complete report of all the retreats; however, reports indicate they have been outstanding. Chaplain **Glenn Witherspoon**, director of the retreats and director of the Department of Chaplaincy Services of the Commission, presents this brief report of the first two retreats:

More than eighty chaplains of the Army, Navy, Air Force, and V. A. attended. . . . The theme, "The Image of God," was found to be interesting, intriguing and challenging. . . . Some of the questions raised by this theme and considered in the retreats were: What is the true image of God? How does one find the answer, understand it, and then explain it to others? How does the world picture this image? And how can Christians present effectively to the non-Christian world this image of God? Specifically, how can the chaplain maintain such a close relationship to God himself that he can effectively minister to military personnel?

The three main periods of each retreat were: the seminar; the forum; and the inspirational hour. The seminars were led by such outstanding theologians as **Dr. Daniel D. Williams**, Professor of Systematic Theology at Union Theological Seminary in

New York City; and **Dr. Robert Hannen**, Professor of Theology at the Berkeley Baptist Divinity School, Berkeley, Calif.

The forums, which dealt with presenting an understandable image of God in layman's language, were led by such successful clergymen as **Dr. Frederick Ward Kates**, rector of the famous St. John's Episcopal Church, Elizabeth, N. J.; and **Dr. Lynn H. Corson**, minister of the University Methodist Temple, Seattle, Wash.

The inspirational-devotional periods were led in an exceptional manner by men like **Dr. George G. Parker** of the Manhasset Congregational Church of New York, and **Dr. Carl G. Howie** of the Calvary Presbyterian Church, San Francisco.

The retreats also afforded opportunities for denominational representatives to hold group conferences or personal interviews with the chaplains of their own denomination. Attending the retreats as denominational representatives were **Dr. John R. McLaughlin**, The Reverend **Arthur Hopkinson**, The Reverend **Herley C. Bowling** and The Reverend **Fred Heather** of The Methodist Church. Representing the Disciples was **Dr. Carl Boyd**. And representing the Evangelical-United Brethren Church, The Reverend **Russell L. Shay**.

At each retreat food and quarters were most adequate; and the fellowship among the chaplains of the Army, Navy, Air Force, V. A., state hospitals and mental institutions was a wonderful experience.



Chaplains are there during a Congo Air-lift Operation. Here Chaplain, First Lieutenant, Allen G. Landers (left) is on hand to assist Wheelus Air Base personnel.

Dr. Ralph W. Sockman was recently presented a handsomely bound volume of photographs and personal letters to him in honor of his fifty years of association with Christ Methodist Church from which he recently retired as senior minister. The presentation was made by the Rev. **Arthur J. Brown** in behalf of the Council on Religion and International Affairs which he has served as president since 1946.

The Rev. **Edwin LeMaster**, a Methodist missionary deported from Angola after being released from a Portuguese jail, gave a firsthand report of conditions in Angola to faculty members of Boston University. He forecast continued bloodshed as African natives struggle to free themselves from what he characterized as Portugal's "police state" rule. He said settlers have accused the Protestant missionaries—especially those from America—of fomenting

and encouraging the revolt and have attacked Protestant missionaries. Actually he feels the blame lies with the Portuguese government which has failed to institute needed reforms. Nevertheless some thirty ministers have been attacked and killed and others have been jailed and deported while some have simply disappeared.

NEWS BRIEFS, UNITED STATES

Dr. Marion J. Creeger, retiring executive secretary of The General Commission on Chaplains and Armed Forces Personnel, entertained Air Force, Army and Navy Command Chaplains with their wives February 15 while on his final visit to the Caribbean area. Coordinators of the arrangements were Chaplain (Maj) **Richard E. Robinson**, Senior Antilles Command Chaplain for the Army; Chaplain, Maj, **Arthur W. Wingo**, Chaplain, Capt, **William D. Franks**, and Chaplain, Capt, **Hughie Walker** of Ramey AFB for the Air Force; **CAPT William S. Noce**, CHC, USN, Command Chaplain of the Tenth Naval District for the Navy.

Chaplain (Col) **James T. Wilson** acted as coordinator in planning for Dr. Creeger's visit in the Canal Zone. While in the Zone he preached at the Fort Gulick chapel at the request of Chaplain (Capt) **Robert B. Webb** and awarded an Appreciation Certificate from The General Commission to M/Sgt **James W. Hedges** for his outstanding work in the chapel program.

On March 15 Dr. Marion J. Creeger presided at the VA Chaplain Advisory Committee meeting, which committee has been set up by the Administrator of the Veterans Ad-

ministration to serve in an advisory capacity on matters affecting the religious program of the Administration.

The Rev. **James C. Moore** has been named associate director of The National Council of Churches' Office of Information, Dr. **Roy G. Ross**, general secretary, recently announced. Mrs. **Elsa Kruuse** has been named editor of publications of the Office of Information and Mr. **Bruno Kroker** was appointed news editor of the office.

LATE NEWS

Chaplain, Maj Gen, **Terence P. Finnegan**, Chief of Air Force Chaplains, revealed that from July 1 to September 30, 1961, Air Force chaplains conducted 77,613 religious

First package of religious material for use in basement fallout shelters at Hamilton AFB goes to Mrs. Harvey E. Henderson (third from left), wife of the Commander. Packages are delivered by (left to rt), Ch, Lt. Col., Leonard Bruce, A3C De Ann Berg and Ch, Major, Joseph W. Pridgen.



services, presented 3,794 moral leadership lectures, made 387,512 visitations to the sick, gave 2,299 talks to civilian organizations at community relations functions, officiated at almost 2,000 weddings of Air Force couples, baptized 5,500 persons and conducted 702 funeral services for USAF personnel. An impressive record!

Chaplain (Brig Gen) **William J. Moran**, Deputy Chief of Army Chaplains, was the main speaker at dedication ceremonies of two new chapels in the Third U.S. Army—one at Fort Bragg, N.C., and the other at Fort Campbell, Ky.

During the Lenten season PMOC chapters everywhere coordinated efforts with the Protestant Men of the Pentagon to raise \$100,000 for the **Operation Centurion** project. The money, designated as the **Ivan L. Bennett Scholarship Fund**, is to assist the Tokyo Union Theological Seminary, Japan.

Chaplain (Maj) **Matthew D. Blair**, Fort McPherson, Ga., participated during Religious Emphasis Week at East Tennessee State College and Clemson. His subjects were: for high school students, "Your Date with Destiny"; for ROTC, "The Distant Drums"; for chapel programs, "The Perils of Immaturity."

Certificates of Appreciation were awarded by The General Commission on Chaplains and Armed Forces Personnel to Lt Col **Marion W. Vickers** of Fort McClellan, Ala., and Col **Abbott B. Walton** of Fort Gordon, Ga., for their outstanding contributions to chapel programs.

Churches in the United States, overseas American churches, and Protestant chapels on Army and Navy bases in that area will observe ICU Sunday on June 17, 1962. This special service has been held annually in commemoration of the founding date of International Christian University—June 15, 1949. **Norman Cousins**, editor of *Saturday Review*, has said "ICU has emerged as one of our major institutions of learning within the space of one decade."

The Protestant Episcopal Church has announced the following conferences for military and V.A. chaplains: **Berchtesgaden**, General Walker Hotel, Berchtesgaden, Ger., April 30-May 4, 1962; **East Coast**, June 4-8, 1962, College of Preachers, Washington, D.C.; **West Coast**, October 22-26, 1962, School of the Prophets, San Francisco, Calif.

The Inter-Church Council of Greater New Bedford, Mass., studied the evidences of crime, corruption and gambling in the state at its Mid-winter weekly forums. The Council has gone on record as strongly opposed to legalizing lotteries or to permit games of chance for religious or charitable purposes. The Rev. **Wayne W. Horvath**, director of the Department of Social Relations of the Massachusetts Council, stated: "If the cause were primary, people would give to charity out of an overwhelming response to meet the need."

Dr. William H. Genné, executive director of the Department of Family Life, National Council of Churches, is sponsoring a program of study on the theme, "The Christian Family and Rapid Social Change."

Food, clothing and other relief goods valued at \$26,900,000 were shipped and distributed by Church World Service during 1961. An expanded part of the program was sending drugs, medicines, supplies and equipment to hospitals working in disaster areas, countries in civil strife, and medical missions.

Christian leaders, headed by Archbishop **Iakovos** of the Greek Orthodox Church of North and South America, president of the World Council of Churches, called on President **John Kennedy** and Secretary of State **Dean Rusk** to present an appeal for peace with justice and freedom, which had been adopted by the Third Assembly of the World Council of Churches in New Delhi.

Dr. Marion J. Creeger represented The General Commission on Chaplains in joining a group of ecclesiastical leaders on a four-day tour of the various operations at Patrick Air Force Base, Fla., March 20-23, 1962.

Protestant Candlelight Communion Service was held at White Beach Chapel, Okinawa, Christmas Eve, 1961. Chaplain C. F. Larue, assisting Chaplain H. H. Bond, conducted this impressive service.



BOOKS . . .

look for publishers' addresses
at the end of the book section

The Minister and the Care of Souls by DANIEL DAY WILLIAMS. Harper & Brothers. 1961. 157 pp. \$3.50.

Counseling: A Modern Emphasis in Religion by LESLIE E. MOSER. Prentice-Hall, Inc. 1962. 354 pp. \$6.50.

The Minister as Marriage Counselor by CHARLES WM. STEWART. Abingdon Press. 1961. 223 pp. \$4.00.

Some ministers today are suspicious of psychology and are urging their fellow ministers to place less and less stress upon it. However, counseling has come to be increasingly one of the minister's responsibilities and one which takes a large portion of his time. Dr. Williams, now of Union, believes that a marriage of theology and psychology is what we need. He effectively integrates these two fields of study, interpreting theological statements in terms of psychological vocabulary. "Acceptance," for example, *means the release of the self from bondage*. Dr. Williams is careful to say and show that "God in his supreme act of love in Jesus Christ heals the human spirit."

Technical details for the setting up of a church counseling service, relating psychology and religion, a discussion of both clinical and non-clinical approaches to personal problems, principles of group counseling—all these and many other matters

are dealt with in Leslie Moser's book. Dr. Moser effectively points out that the religious counselor has more to offer humanity than any other counselor.

The specific field of marriage counseling is the area covered by Chas. W. Stewart. Dr. Stewart stresses the responsibility of the church to educate and inform couples and families and help them think through the vital issues in their lives before they reach a breaking point. He points out that effective counseling makes it necessary for the minister to understand the social system of marriage and the family. He outlines for the minister counseling principles, makes practical suggestions, gives a number of case studies to illustrate. His point of view is that the minister is not just another "listener to people's problems," but a value-bearer, a symbol of religion, representing life's central values to those people who seek his help.

Man in Rapid Social Change by EGBERT DE VRIES. Doubleday & Co. 1961. 240 pp. \$4.50.

The Churches and Rapid Social Change by PAUL ABRECHT. Doubleday & Co. 1961. 216 pp. \$3.95.

Certainties for Uncertain Times by JOHN SUTHERLAND BONNELL. Harper & Brothers. 1962. 156 pp. \$3.00.

These two books on rapid social change are certainly timely for the changes taking place today in Africa, Asia and Latin America are phenomenal. There is "a vast revolutionary movement of ideas, institutions, and peoples which in its immensity and complexity seems to defy analysis and description." Churches and individual Christians today are asking what is the relation of the churches and their missionary movements to these changes? Before we see the churches' part we must understand the changes taking place. After a six-year study sponsored by the World Council of Churches, Egbert de Vries of the Netherlands offers us this comprehensive study of the whole phenomena of change in these areas, the specific issues arising, and our common responsibility. "For churches to give testimony and for Christians to witness and serve in the midst of rapid social change, this perhaps is the most crucial task—to share critically and sacrificially in the processes of change in society, inspired by the freedom which is the privilege of God's children in this world" (de Vries).

Abrecht is a bit more detailed: "The challenge to the Church today is to uncover new strategies and forms of action which will enable it to witness to Christ within this political, social, and cultural revolution. Some pioneering work is already being done: occupation evangelism for industrial worker groups in Japan; study guides on the Christian witness in politics in India; conferences on the role of women in church and society in Africa; leadership training for youth and students in changing society of Latin America;

the Christian center for Christians and Muslims to work out new patterns of community in Tunisia; Christian work with landless peasants in the Philippines and Brazil."

John Sutherland Bonnell has served New York's Fifth Avenue Presbyterian Church for more than twenty-five years. Although New York is not included in the World Council's study of rapid social change, there have been some changes in that great city. We have entered the space age. And in this book of sermons, Dr. Bonnell deals specifically with some of the problems Americans face in this difficult age—the threat of the bomb, the challenge of outer space, the difficulties of church unity, the widespread personal confusion and despondency. Dr. Eugene Carson Blake is right when he says, "Dr. Bonnell's sermons are always Biblical, always God-centered, always relevant to real and living people."

No Darkness at All by JAMES W. KENNEDY. The Bethany Press. 1962. 128 pp. \$1.50.

A Faith for This One World? by J. E. LESSLIE NEWBIGIN. Harper & Brothers. 1961. 128 pp. \$2.75.

The Kennedy book is a paperback report of the Third Assembly of the World Council of Churches, held at New Delhi, India, November 19—December 5, 1961. It is good to have this brief account. Mr. Kennedy presents his material in five parts: Where We Met, What Happened, The Vision We Caught, We Share What We Saw, and Study Guides. New Delhi may not be a

"second reformation," but it was one of the most representative gatherings of Christians since the sixteenth century. Emphasis, of course, was upon the Christian witness to a world in darkness.

Bishop Newbigin of the Church of South India and Director of the Division of World Mission and Evangelism of the World Council of Churches is one of the new leaders in World Christianity. In this book he presents a bold new program for a world Christian mission. It is to present the whole gospel to the whole world by the whole church. Not once does Bishop Newbigin weaken in his conviction that in Christ we have a unique revelation. We do not set Christianity up alongside Buddhism and Hinduism as simply another religion. No. We have in Christianity God's good news of salvation, and "there is none other name given among men whereby we must be saved except the name of Jesus."

"Christianity is primarily news and only secondarily views," says the Bishop.

The Irony of American History by REINHOLD NIEBUHR. Chas. Scribner's Sons. Original, 1952. Paperback, 1962. 174 pp. \$1.25.

Our Knowledge of God by JOHN BAILLIE. Chas. Scribner's Sons. Original, 1939. Paperback, 1962. 263 pp. \$1.45.

These are two of the paperbacks in Scribner's rapidly growing series: Scribner Library Books. The Niebuhr book is in substance two series of lectures given in May 1949 at Westminster College, Fulton, Missouri, and

in January 1951 at Northwestern University. "Irony consists of apparently fortuitous incongruities in life which are discovered upon closer examination, to be not merely fortuitous. . . . Our modern liberal culture, of which American civilization is such an unalloyed exemplar, is involved in many ironic refutations of its original pretensions of virtue, wisdom, and power." Niebuhr points out that the U.S. is less potent to do what it wants in the hour of its greatest strength than it was in the days of its infancy. A book well worth reading.

John Baillie declares that "the great fact for which all religion stands is the confrontation of the human soul with the transcendent holiness of God. When God reveals Himself to man, then a characteristic disturbance is set up in the human soul and in the life of our human society and that disturbance is what we mean by religion." It is amazing that this book on the philosophy of religion first written in 1939 is still so fresh and stimulating. In the 1959 edition, Dr. Baillie deplored the lack of understanding between philosophers and theologians. Fortunately, this gap has been closed somewhat—but more remains to be done. Several years ago in a lecture at Yale, Dr. Baillie said: "I can never remember the time when I had an atheistic mind." And, "A man may deny God with the top of his mind and believe in him with the bottom of his heart."

Party Games by VIOLET ROBERTS MOORE. The Bethany Press. 224 pp. \$3.50.

The concept that Christians are

kill-joys and always sober, never having any fun, of course, is as out-of-date as the concept that the world is flat. It is really fun to be Christian. And Christians can have the best time in the world. And it is good to relax, to put on a party, to get together and have planned fun. For years Violet Roberts has been helping church groups have fun in a wonderful way. Her parties are well planned, built around a central theme, and generally, there is that pointed devotional at the end. Directions are clear, simple, easy to follow. Chaplains and youth workers will find this book a useful guide to lively yet well-ordered parties.

The Improper Opinion: Mass Media and the Christian Faith
by MARTIN E. MARTY. Westminster Press. 1961. 144 pp. \$3.50.

This is an important book in the "Westminster Studies in Christian Communication." Dr. Marty, Associate Editor of the *Christian Century*, examines the media of mass communication—books, magazines, newspapers, motion pictures, radio, television—and seeks to discover the best ways these may be utilized for the communication of the gospel. The world is ready to read about and hear proper opinions, but not so willing to read and listen to the Improper Opinion concerning God's activity in Jesus Christ. This seems never to fit in. However, it is still this Improper Opinion which attracts and saves. So perhaps "the most salutary function of mass communications for telling the healing and reconciling story, from the Christian

point of view, might properly be termed 'pre-evangelical.' . . . It merely prepares the soil. It intrigues and raises curiosity."

"This 'pre-evangelical' emphasis implies a Word in the verbal sense just as it points to the Word in the incarnate Lord. But to an audience that has moved beyond God into secularity or self-serving religiosity, its indirect and implicit witness prepares people whose ears have been closed—through action, perhaps without a word. . . . It is the familiar story of Jesus Christ presented through lives, actions, and story so effectively that a world—including one of mass communicators—cannot fail to take note."

This is a book all those who are concerned with communicating the gospel—who does that leave out in the Christian church?—should read.

Rebel Religion by HERMAN NORTON.
The Bethany Press. 1961. 144 pp. \$2.75.

One rebel chaplain had no horse so he appropriated one from a Virginia farmer. When he got back to headquarters, his commanding officer raised a question. The chaplain replied that his precedent was Jesus Christ who "took an ass from his owner, whereon to ride to Jerusalem." But he was promptly squelched by the C.O. who replied: "You are not Jesus Christ; this is not an ass; you are not on your way to Jerusalem; and the sooner you restore that horse to its owner, the better it will be for you."

This is just one of the stories in this rather fascinating book which recounts the story of the chaplaincy

in the Confederate army. That some of the six hundred Confederate chaplains compromised with morality is indicted by the story above. But there were many good men, too. One private wrote of his old chaplain: "He was one of the purest I ever knew." They were young, the average age being twenty-eight. As for their work, chapels were built (the Second and Third corps of the Army of Northern Virginia had thirty-seven chapels), sermons were preached often, converts were made, Bibles were distributed (Southern Baptists in a single year provided 6,000 Bibles; Methodists 20,000), the wounded were visited, and the dead were buried.

The material in this book was first presented by Dr. Norton as partial requirement for the Ph.D. degree from Vanderbilt University. We recommend its format as the way to write a thesis—with anecdotes, an interesting presentation of facts, and readability.

The Preacher-Prophet in Mass Society by JESSE JAI MCNEIL. Wm. B. Eerdmans Co. 1961. 116 pp. \$2.50.

Here is another book on communication but this is about the preacher-prophet trying to get through to mass man in a civilization (which the author defines as a culture which is disintegrating). He must understand this mass man, he must be creative, he must be in touch with what is going on in the community but as a man of God, he must also speak with conviction. He must be "alive, vibrant with hope and confidence, genuine in his role, and strong enough with a firm faith in the Word he preaches,

to be 'the voice of one crying in the wilderness' of our mass-produced society." Indeed, he must be an authentic spokesman for God.

John Wesley by INGVAR HADDAL. Abingdon Press. 1961. 175 pp. \$3.50.

The Fleeing Follower by PAUL HOFFMAN. Augsburg Publishing House. 1962. 144 pp. \$3.00.

Kings in Shirtsleeves by WM. P. BARKER. Fleming H. Revell Co. 1961. 119 pp. \$2.50.

History is personalized in biography and is therefore more interesting. God expressed his love for man in a life, that of Jesus of Nazareth. We have here three studies in personality. The first is that ever-interesting and perennial person out of whose activities The Methodist Church arose. This biography was translated from the Norwegian. What was Wesley like? Ingvar Haddal relates the various situations Wesley encountered and how he reacted to them. The reader is left then to decide what Wesley was like.

The book is based on a study of Wesley's journals, letters, hymns, sermons, and various other writings.

The Fleeing Follower is a brief, accurate story of John Mark; it is told in story form but runs true to the Scriptures. We see also the contribution Mark makes to the Christian cause.

Revell's book bears the sub-title "Men Who Ruled Israel." Here are the stories of Saul, David, Solomon, Jeroboam, Asa, Jehoshaphat, Jehu, Joash, Amaziah, Uzziah, Hezekiah and Josiah. They are presented as

real people who actually lived. "These kings have much to say to us . . . they are startlingly like us for with our wealth, power and privilege, we too are 'kings.'"

Japan's Religious Ferment by RAYMOND HAMMER. Oxford. 1962. 207 pp. \$2.95.

The impact of Christianity upon Japan has been slight, but it is there. A distinguished Japanese professor states: "In the present age Christianity is encountering the Orient, and a most profound and far-reaching encounter is seen within the country. Therefore, I think that it is quite natural to expect Christianity in Japan to make a bold start in another new, unprecedented development." The statistics of religions in Japan are: 142 Shinto Sects, 79,221,216; 169 Buddhist Sects, 39,720,884; 30 other religions, 3,397,599. Christianity (June 1959), 38 denominations with 678,258 members. Roman Catholics number 266,608; Protestants 376,357. "Yet despite its limitations, the Christian mission in Japan managed to make an impression far beyond its numbers." More than a quarter of the Christians are in three cities: Tokyo, Osaka and Kobe. Tokyo has about fourteen Christians for every one thousand of the population. In the rural areas the average would be one to one thousand.

Those of you in Japan will find a brief and helpful analysis of Japan's religious situation in this book.

The Speaker's Bible. The Epistle to the Hebrews. Edited by JAMES

and EDWARD HASTINGS. Baker Book House. 1961. 390 pp. \$3.95.

The Speaker's Bible on Hebrews is the first in a new American edition of this useful set. Baker is now producing the entire set of thirty-six volumes. There are six series, three of which are now ready; the other three will be ready by March 10, 1963. Each series sells for \$22.50. Individual volumes for \$3.95. We do not have in these books a true commentary—interpretation of words, Bible history, and the like. But rather we have a wealth of preaching on favorite texts. These notes should be helpful to any minister.

Addresses of Publishers

ABINGDON PRESS, 201 Eighth Ave., South, Nashville 3, Tenn.

AUGSBURG PUBLISHING HOUSE, 426 S. Fifth St., Minneapolis 15, Minn.

BAKER BOOK HOUSE, 1019 Wealthy St., S.E., Grand Rapids 6, Mich.

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FLEMING H. REVELL Co., 316 Third Ave., Westwood, N.J.

CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N.Y.

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.



The General Commission on Chaplains and Armed Forces Personnel

Center: Dr. Marion J. Creeger, Executive Secretary

Left: Ch. Glenn J. Witherspoon, Director, Department of Chaplaincy Services

Right: Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

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